

Kennel (B.) H. G.

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18,

SERMONS

Preached on

Several Occasions,

TO A

SOCIETY

OF

BRITISH Merchants,

IN

3 Lf

Foreign Parts.

Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

Hebr. xiii. 24.

L O N D O N,

Printed by S. H. for J. Churchill at the
Black-Swan in *Pater-Noster-Row*. 1715.

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In the Chapel of Corpus Christi
Christi College Oxford

H. J. E.

Basilius Kennett

J. T. P.

Hujus Collegii praeles

MDCCXIV

Aetate 45.

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A. H. [unclear] [unclear]

Am. Can. & Ind. Co.

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1944

To the Honourable

Henry Newton

Doctor of L A W S,

A N D

John Moleworth Esq;

Late Envoys to the Court
of *Tuscany* :

The Worshipful

Christopher Crowe Esq;

Consul at *Legorne*,

With the Gentlemen of the *British*
Factory, there Establish'd.

The following DISCOURSES
are humbly Dedicated,

By their much Obliged

Faithful Servant.

BASIL KENNET.

To the Honorable
Henry Addington
• Doctor of Laws

AND
John Mordaunt Esq
late Attorney to the Court
of Exchequer:

The Westminster
Christopher Gould Esq
Clerk at Legation

That the Government of the Navy
is desirous to purchase

the following quantity of
articles for the service

of the Navy

at the rate of

THE
PREFACE.

OF multiplying Printed Sermons, very Good Men have complain'd that there is no End, and that even such as were an useful Entertainment to the Hearers, are often a Weariness to the Reader. Yet two Exceptions have been made in the Case, and two Reasons are generally admitted in Defence of such a Publication. The one arises from the Performance it self; when learned and judicious Treatises on Divine Subjects are cast into the form of Popular Discourses; in which our Church and our Language have long excell'd, and which, indeed, must for ever please. The other is owing to the Occasion, or Argument; when of such Consequence, or of so parti-

A 3 cular

The Preface.

cular a Nature, that, for the sake of it, less accurate Compositions have been heard with Pleasure, and may be read, at least, with Patience.

As the present Attempt aspires not to the former of those Reasons, or Apologies, but now mention'd, so neither does it seem to be wholly excluded from the Benefit of the latter. Most of the plain Advices here given, have some Affinity with the Condition and Circumstances of those to whom they were immediately Address'd; whether Persons of Quality in their Travels, or Officers in the Publick Service, by Sea, and Land; or, especially, the Gentlemen of a British Factory, who compose a regular Part of our Church, and manage a considerable Branch of our Commerce.

The Religious Privilege of that National Society was first obtain'd, and effectually supported, under the late

The Preface.

late Excellent QUEEN ; whose Memory will be ever precious amongst us, and whose Power and Goodness render'd our Nation the more formidable, and our Religion the more amiable.

This Affair being still unknown to some, and having been mistaken by others, it may not be improper to acquaint the Publick with a brief, but impartial History of the whole Proceeding.

In the Year MDCCVI, upon Application made to Her Majesty, in behalf of the British Merchants, Trading to an Eminent Port in the Mediterranean, as well as of those residing in that Port, Humbly Requesting that a Minister might be sent to perform Divine Service there, after the Usage and Manner of the Church of England, Her Majesty was Graciously pleas'd to grant their Request, and not only

The Preface.

to appoint a Chaplain accordingly, but to protect Him by Her Royal Licence and Warrant, in the proper Exercise of his Function. So that, although the Assertion of such a just Right, in that Station and Neighbourhood, was, at first, attended with some Difficulty and Opposition, yet was it safely and quietly Establish'd, by Her Majesty's Piety and Zeal, and by the Vigorous and Faithful Endeavours, as well of Her Great Ministers at Home, as of Her Envoy and Consul in those Parts. And when, in the Year MDCCXI, upon the Re-calling of the Honourable Envoy, and the design'd Return of the Chaplain, this Liberty was again contested, by Remonstrances to the British Court, yet the Continuance of it being earnestly solicited by the Arch Bishops and Bishops, and by many of the Nobility, as well as by the Merchants themselves, after several

The Preface.

veral Hearings, it was order'd by Her Majesty in Council, That another Chaplain should be sent thither, in the same Manner, and with the same Circumstances, as the First. Agreeably to which Order, Directions were given to the New Envoy, which He prudently and successfully Obey'd.

Thus was the desir'd Privilege confirm'd in Succession; to the great Comfort and Benefit of the Worthy Society, and to the Honour of our Religion and Government; with all due Regard to the Sovereign of that State, a Prince who loveth our Nation, and without the least Detriment, or just Cause of Offence, to any of his Subjects.

The Honour and Happiness of having been first imploy'd in such a Service, has engag'd the Author of these Papers to be likewise the Publisher of them. And so far they may seem

The Preface.

seem entitled to a favourable Acceptance, as they contain an Evidence, or Memorial, of the good Work, thus begun and accomplish'd, and as they are a Mark of grateful Respect to his Superiors and Friends, at Home and Abroad.

It is also humbly hoped, that when the true Account of this Establishment shall, through Greater Hands, be recommended to the Notice of His Excellent Majesty, it will be found agreeable to His Wisdom and Piety, and, therefore, still worthy of the Royal Patronage and Protection. So will a just Advantage be secur'd to that Faith and Worship of which His Majesty is the Defender and Example: And so may this Privilege of our Country-Men and Fellow-Subjects, (together with all other National Blessings,) under His Majesty, and His Royal Progeny, become Perpetual.

T H E

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for his Help, whose Hope is in the Lord
his God.*

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with me, and will keep me in this Way that
I go, and will give me Bread to eat, and
Raiment to put on;*

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gave the Increase:*

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giveth the Increase.*

Preach'd after the Settlement of a New
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E R R A T A.

PAGE 15. Margin. Read *Dent.* 4. 6. p. 33. l. penult. add). p.
35. l. 3. r. with a. p. 37. l. 26. f. his. r. is. p. 39. l. 24. for
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s. them? p. 453. l. 17. f. than. r. them.

The First Sermon Preach'd
in Foreign Parts, on *De-*
cember 19th, 1706. the
4th. *Sunday* in *Advent*.

S E R M O N I

P S A L M, CXXII. v. 1.

*I was glad when they said unto me, Let
us go into the House of the Lord.*

IT is thus the Royal Prophet begins
his Song of Praise, upon the Resto-
ring of the Publick Worship, after
a long Intermission. He whose Soul
was *Athirst for God*, and who, with the
most ardent Affection, even *longed* to
come before his Presence, could not but
feel a Divine Pleasure, when he observ'd,
that his own Flame was communicated
to his Nation; when he heard their
A unani

Sermon unanimous Vote of reviving the Religious Assemblies, and found a General Concurrence in the best Design; *I was glad when they said unto me, Let us go into the House of the Lord.*

From these Words, which I am persuaded you will each of you apply to your selves, I shall consider Three Things.

First, The Reasonableness of your rejoycing on the present Occasion.

Secondly, The Insufficiency of those Objections that may be raised to lessen and abate your Joy.

Thirdly, The due Expression of your Joy in Returns of Thanks and Gratitude for the Occasion of it.

I. I am to consider the Reasonableness of your rejoycing on the present Occasion.

And can there indeed arise a juster cause of Joy and Gladness, than that Persons so considerable in their Nation, in their Employment, and in themselves, should no longer remain under that Discouraging Estate, which has been thought the severest Punishment that could happen to a People, to be without an Altar, and without a Priest, and to suffer a Fa-
mine

on December 19th, 1706.

3

mine of the Word, amidst their Abundance of good Things? On the contrary, you have Reason to expect the verifying of that Divine Promise in your behalf which you have heard in the Lesson of this Day: Thy Teachers shall not be removed into a Corner any more, but thine Eye shall see thy Teachers, and thine Ear shall hear a Word,——Saying, this is the Way, walk ye in it, when ye turn to the right Hand, and when ye turn to the left. You are conducted to the Hope of Glory thro' the means of Grace according to their Regular Institutions: You enjoy the desirable Opportunity of strengthening your Faith, of perfecting your Repentance, of inflaming your Charity, and of receiving the Holy Communion from the Hands of that National Church in which you have been Baptiz'd: A Church so wisely constituted betwixt the Extremes that have divided Christendom, and so fit to be the Center of Union among Christians; so near to the Perfection of Beauty, and so worthy to become the Joy of the whole Earth.

Sermon

I.

Isaiah 30.
20, 21.

These are the Motives, this the Occasion of your Gladness; which will diffuse its self thro' all Conditions, and become as Universal as it is Rational.

A 2

These

Sermon

I.

Those among you whom length of Days in a venerable Age, has advanced to the Confines of an Immortal State, will rejoyce with good old *Simeon*, to see *the Consolation of Israel*, to be assisted in reviewing the numerous Scenes of Life, and making up their great Account; to have the Felicity of *redeeming the Time*, of giving Glory to God, and doing good to their Friends; and, at last, of *departing in Peace*. Nature and Affection will not suffer them to be wholly *unmindful of the Country from whence they come out*, and Providence may give them *an Opportunity of returning*: But still *they seek a better Country*, that is a Heavenly, and confess themselves to be *Strangers and Pilgrims upon Earth*.

Masters of Families will rejoyce that they have the invaluable Privilege of serving God with all their House, that they have the surest means of Confirming their own Integrity, and the Fidelity of those about them, of Sanctifying their worldly Employment, of Engaging yet fuller Success to their Traffic, and deriving new Blessings upon their Store.

They who have attain'd the Honour of the Marriage-Bed, will rejoyce to
strengthen-

on December 19th, 1706.

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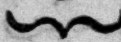
strengthen that intimate Relation by Sermon
the Endearments of mutual Piety, and I.
either to make their Children Holy, if
they are themselves Happy in Children;
or however to be fruitful in good Works,
and so purchase to themselves a Place
and a Name, better than that of Sons and
Daughters.

Devout Women will rejoyce, that
while the Burden of Domestic Cares ob-
liges them, with *Martha*, to be troubled
about many things, they have yet Lei-
sure and Opportunity to pursue the *one*
thing needful, and with *Mary* to choose
that *better Part* which *shall not be taken*
away from them.

The younger Gentlemen, sent hither
with the Advantage of Innocence, and
under the Impressions of a good Educa-
tion, will rejoyce that the God of their
Fathers has Blessed them with his Ordi-
nances in a *strange Land*; has enabled
them to cherish and promote the Seeds
of their early Piety, and to grow up
unto Perfection. And what nobler At-
tainment than to crown the Knowledge
of the World, with the Knowledge and
Fear of him that made it? What more
Honourable Union, than to join Puri-
ty and a good Conscience to Civility
and good Breeding? What more Illu-

A 3

strious

Sermon I.  strious Improvement than to refine and exalt the good Nature of your Country by the Spirit of your Religion? What more glorious Accomplishment, than to *increase in Wisdom and Understanding, and in Favour with God and Man?*

This for the *First* Particular,

The Reasonableness of your Rejoycing on the present Occasion.

I pass on to the *Second*.

II. The Insufficiency of those Objections that may be rais'd to lessen and abate your Joy. And such I think must be taken, either from the Place in which you attend our solemn Offices, or from the Person Officiating.

As to the Place; *the most High dwelleth not* (is not confined or circumscrib'd,) *in Temples made with Hands.* The first good Men worship'd Him under the open Canopy of Heaven. Afterwards his most Solemn Worship was performed at the *Jewish Tabernacle*; and towards that the Divine Hymn was directed of which the Text is a Part. It was indeed the Glory of *Solomon* to build a Temple to the Lord God of *Israel*: But 'twas his Wisdom to make a right Judgment of it, when he had built it. *But*
(says

on December 19th, 1706.

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(says he) *will God in very Deed dwell with Men on Earth? Behold the Heaven and the Heaven of Heavens cannot contain Thee; how much less this House which I have built!* Sermon I.
2 Chron. 6. 18.

Upon the Destruction of this House, and the raising of another, inferior much in Pomp and State, it was yet prophesied that *the Glory of the latter House should be greater than of the Former*: That is, when our Lord Himself, *God manifest in the Flesh*, should be pleased to come to his Temple, to bless it with his Presence, and fill it with his Glory. But he has also been pleased to assure us, that *Where-soever two or three are gathered together in his Name, there is he in the midst of them.* Haggai 2. 9.
Matth. 18. 20. Behold, a greater than Solomon is here! And where there is a greater than Solomon, that Place is greater than his Temple.

In the more early *Christian Days*, how secret and retir'd, how narrow and incommodious, how simple and undorn'd, were the Places of Assembly! Yet these were the Schools that produced the Company of Saints, and train'd up the Army of Martyrs. Lofty Fabrics, and Sumptuous Domes, have since been erected, to enshrine their Reliques and adorn their Memory; In these

A 4

they

Sermon they seem to Triumph; but in those
 I. they learned to Conquer, and to be *more*
than Conquerors. The Result of which is
 this, That altho' Beauty and Ornament,
 tho' sometimes even State and Magnifi-
 cence, are but a just and proper Tribute
 to God's House, and tho' an indelible
 Character is deriv'd from Consecration;
 yet such a Separation as can be effected,
 such a Decency as Time and other Cir-
 cumstances permit, are sufficient for the
 highest Purposes of our coming together.
 So that this Apartment, being resign'd
 to the services of Religion, and in some
 sort consecrated by its Use, must be ac-
 knowledged as *none other than the House*
of God, and by his Blessing may be *the*
Gate of Heaven.

Thus unexceptionable is the Place of
 our solemn Offices. You will bear with
 me in what I shall say of the Person Offi-
 ciating. That excellent Church, of which
 you have the Honour to be Members,
 is adorned by a Clergy, whose Gifts of
 Nature and Improvements of Study are
spoken of thro' the World. But for the
 present Service, the Governours of the
 Church (whose Care reacheth *unto you*)
 esteemed Capacity and Attainments to
 be less needful, if there were Hopes of
 Modesty, and Inoffensiveness, and *study-*
ing

on December 19th, 1706.

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ing to be quiet. Because indeed at this Sermon
our first Essay towards a Happy Estab- I.
lishment, a Shining Character might
attract too many Eyes, and a great Re-
putation prove no less Dangerous than
a bad one. In the mean while, the
Rules among the Labourers in God's
Vineyard are, that *Neither is he that plan-* 1 Cor. 3.
teth any thing, neither he that watereth, but 7, 8.
God that giveth the Increase; and, *God ac-* Gal. 11, 6.
cepteth no Man's Person; " that is (says
" the Pious and Learned Dr. Hammond)
" God is not moved with the Personal
" Excellencies of any Man, but may
" make use of the meanest Instruments.
And how illustrious an Effect did he
accomplish, even the Conversion of
whole Nations, by the inspir'd Writer of
those Maxims, of whom it was said,
His Bodily Presence is weak and his Speech 2 Cor. 10.
contemptible? Now, tho' a Minister 10.
may confess the Infirmities of a great
Apostle, without being so very absurd
as in any Degree to insinuate the brigh-
ter Part of the Comparison; yet some
Endowment, some one Talent, is com-
mitted to every Steward of the Divine
Mysteries: And he that is *least of all, and*
Servant of all, has yet Reason to *magnifie*
his Office, if he may be useful to those
that are of his Country and his Flesh,
and

Sermon and in promoting their Salvation, may
 I. secure himself from *becoming a Cast-away*.

I have considered as well the Reasonableness of your Rejoycing on the present Occasion, as the Objections that may be raised to lessen and abate your Joy; and have shewn these not to be of such Weight, but that you should still rejoyce, and that *your Joy should be full*.

I proceed to the *Third and Last* Particular;

III. The due Expression of your Joy in returns of Thanks and Gratitude for the Occasion of it.

And this with Respect both to Almighty God, and to your immediate Benefactors.

When it has pleased God, once more to invite you to his Courts, and to call you into his Presence, you can't but acknowledge that in his Presence is Life and Joy, and that *one Day in his Courts is better than a Thousand*: You cannot but *enter his Gates with Thanksgiving, and his Courts with Praise*. Yet to shew forth this his Praise with your Lips, and not in your Lives, is the Reverse of your Character, it being, as *Solomon* terms it, *the Sacrifice of Fools*. The only wise Expression of your Gratitude is a Resolution and Endeavour of Amendment and Improve-

on December 19th, 1706.

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Improvement; the only reasonable Service is to justify and recommend your *Thanks and Praise* by ordering your *Conversation aright*. Is it not agreeable to your Rules of Business, to shew the most careful Management of an uncertain Stake; to use and improve to the utmost an Advantage you hold by a precarious Tenure? How much more, when a Religious Care, a just Improvement and a Conscientious use may render it lasting and perpetual!

Sermon

I.

As at all Times, so in the present Juncture especially, the best Form of Thanksgiving is such as includes an exhortation to Obedience. Such is that of our Church, which we have already Offer'd in Her Service: And such is that of the wise King above-mentioned after his great and sublime Prayer at the dedicating of the Temple in Jerusalem. *Blessed be the Lord that hath given Rest unto his People.---- The Lord our God be with us as he was with our Fathers: Let him not leave us, nor forsake us; that he may incline our Hearts unto him to walk in all his Ways and to keep his Commandments, and his Statutes, and his Judgments, which he Commanded our Fathers.--- Let your Heart therefore be perfect with the Lord our God, to walk in his Statutes,*

1 King 8.
56, &c.

Sermon *tates, and to keep his Commandments, as at*
 I. *this Day.*

After your Thanks to Almighty God, your Gratitude is to direct it self to his Vicegerents, to Princes and to those that are in Authority, by whose favour you Assemble, and under whose Shadow you are safe.

And First to Her Most Excellent Majesty.

You that have been Witnesses to the unparallel'd Success of Her Fleets, of Her Armies, and of Her Treasures, have at present a new and agreeable Conviction, that 'tis not in any of these She places the Glory of Her Reign: 'Tis in defending the Faith which She adorns, in securing it at Home, and Supporting it abroad, and shewing Herself a *Nursing Mother* of the Church by so Affectionate a Care for Her remotest Subjects and Sons. Your Duty, your Allegiance, your Interest, your Ambition, engage you to Copy after the fair and great Original; to transcribe that Devotion of which She is so Illustrious an Example. It is thus you are encourag'd to hold Communion with your Sovereign, and, while detain'd from Her Presence, have the Honour of joining in Her Prayers.

Together

on December 19th, 1706.

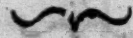
13

Together with the Queen, your great Sermon
and unfeigned Thanks are due to his I.
most Serene Highness, the Sovereign of
this State, whom a Similitude of Good-
ness and Piety has endear'd to Her
Majesty's strictest Friendship: A Prince
enthroned by Providence in a Land of
Olive Yards and Vine-yards, a Land
Flowing with Plenty and with Pleasures,
that he might Exercise a more Glorious
Temperance: A Prince to whom the
Devout Offices of Religion afford a truer
Complacence than the Splendors or De-
lights of *Italy*, and inspire a *Gladness* to
his *Heart* beyond the *Increase* of his *Corn*,
his *Oyl*, and his *Wine*: In a Word, a
Prince who will give a Signal Evidence of
Royal Clemency and Christian Charity,
in permitting you to Pray for the Peace
of his Country, according to the Wor-
ship of your own. *Pray therefore for the
Life of him and of his Sons, and seek the
Peace of the Land in which you are Stran-
gers; for in the Peace thereof ye shall have
Peace.*

Nor are there small Acknowledgments
to be made to that Learned and Accom-
plished Person, who with so general
Approbation represents the Former of
these Great Princes, at the Court of the
latter: By whose timely Interposal, and
wise

Sermon

I.



wise Precaution, and well adjusted Measures, so *many excellent Things* have been *done for* your Nation; and who prefers the Satisfaction of being your Advocate in this one Cause, to all the Honours of his Profession, and Successes of his Ministry.

The Respect I owe to the Modesty of a present Auditor will not suffer me to do Justice to another Publick and Distinguished Character, otherwise than by wishing that the *Christian Altar*, the seat of your Solemnities, as heretofore the Ark of God, may derive a *Blessing* upon the *House* in which it rests.

If after these Grateful Returns to God and your Benefactors, you likewise use your privilege with Discretion towards those among whom you dwell, and with Charity one toward another; if you *walk in Wisdom towards them that are without, giving no Offence in any thing*, so that neither our Ministry nor your Liberty, be Blamed; if you *walk together unto the House of God as Friends*; if you embrace the present occasion of Composing those Differences, and removing those Causes of unkindness, which the frequent interfering of Interests and Business may have raised, and Distance and Estrangement improv'd; if by bearing with Infirmities, and
forgiving

on December 19th, 1706.

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forgiving Trespases, by sweetning and endearing your mutual Tempers and Opinions, you *endeavour to keep the Unity of the Spirit in the Bond of Peace*; if as you resemble the *First Christians* in the Place and Manner of your Worship, you likewise imitate them in the Harmony of your Affections, by coming together *with one Heart and one Mind*: You will then possess the only things that have been wanting to your Happiness: You will add a new Glory to the *English* Name, *For this is your Wisdom and your Understanding in the Sight of the Nations, which shall hear these Things and shall say: Surely this Great Nation is a Wise and Understanding People*: You will advance the Comfort of your Society, and the Pleasure of your Lives: You will increase the Trust of your Friends and Correspondents, by giving the best Earnest of your Integrity: You will engage the Thanks and Commendation of your Successors in this Flourishing Commerce: You will ensure to your selves a better Inheritance, a Treasure not subject to Losses or Decay: And, what I may have leave to add in Conclusion; You *will fulfil my Joy, by making it the Joy of you All.*

Sermon

I.

Deut. 6. 6.

Sermon

I.

I was glad when they said unto me, Let us go into the House of the Lord.

Our Feet shall stand within thy Gates, O Jerusalem.

Jerusalem is builded as a City that is compact together.

Whither the Tribes go up, the Tribes of the Lord, unto the Testimony of Israel, to give Thanks unto the Name of the Lord.

Pray for the Peace of Jerusalem, they shall prosper that love thee.

Peace be within thy Walls, and Prosperity within thy Palaces.

For my Brethren and Companions Sake, I will now say, Peace be within thee.

Because of the House of the Lord our God, I will seek thy Good.

S E R M O N II.

E P H E S I A N S V. 16.

Redeeming the Time.

THE Great Apostle in this Chapter proceeds with the strongest Reasoning, and most affectionate Address, in exhorting the *Christians* at *Ephesus*, to adorn their Profession by their Practice, to live up to those Advantages they had obtained; and that Light which they enjoyed; Or, as he himself expresses it, in the Chapter Preceding, *to walk worthy of the Vocation wherewith they were called. Ye were sometime Darkness, (says he) but now are ye Light in the Lord; walk as Children of Light, v. 8. And have no Fellowship with the unfruitful Works of Darkness, but rather reprove them, v. 11. All things that are reprov'd are made manifest by the Light, &c. v. 13, 14.* After which he returns

Sermon to a closer Application, v. 15, 16. See
 II. *then that ye walk circumspectly, not as Fools,
 but as Wise; Redeeming the Time.*

Which Expression is wont to be taken, either in a more limited and peculiar, or in a more general and extended Sense.

In the Former, it denotes the managing of Time, the using of Caution and Dexterity in nice Conjunctions, or difficult Circumstances; the steering by so right a Conduct, as to avoid the extremes on both Hands, either of joyning in any sinful Compliance, or of inviting any unnecessary Danger. This Interpretation is well supported by the Strength of the Apostle's Argument, and seems very fitly and accurately to joyn the Words of the Text, with those which precede, and those which follow. See *then that ye walk circumspectly, not as Fools, but as Wise; Redeeming the Time, because the Days are Evil.*

It is yet farther confirmed by that parallel Place of Colos. 4. 5. where St. Paul using the same Phrase, has evidently determin'd it to this Meaning: *Walk in Wisdom* (says he) *toward them that are without, Redeeming the Time.* That is, according to the excellent Paraphrase of *Erasmus*, ' You are to apply the greatest
 , Prudence,

British-Society in Foreign Parts. 19

Sermon
II.

‘ Prudence, in treating with those who
‘ differ from your *Christian* Profession,
‘ that nothing may appear in your Be-
‘ haviour, which might either provoke
‘ them to severity against your Persons,
‘ or possess them with a Prejudice against
‘ your Faith: But as you are oblig’d to
‘ have Correspondence and Commerce
‘ with them in their Business of Life, so
‘ let them see, that your Religion has
‘ made you more Mild and Tractable,
‘ more Affable and Courteous, in all
‘ those indifferent Matters, in which
‘ you can oblige and gratifie them, with-
‘ out injuring your selves, or wounding
‘ your own Consciences.

I thought it very proper to mention
this restrain’d and particular Meaning of
the Phrase, as having so near a Relation
to our Circumstances. I now desire leave
farther to consider the Text in the more
received and popular, the more extended
and general Sense. And thus it expres-
ses a plain Duty, the full Importance of
which seems to be comprized within these
two Articles.

I. A right Notion and Value of *Time*.

II. A serious Endeavour to repair or
redeem the Time past, by a more

B 2

renewal

remarkable Improvement of that
which is farther lent us.

I shall speak briefly of each, and then
conclude with some Application of the
whole.

First, The General Duty here ex-
press'd, imports a right Notion and Va-
lue of *Time*, without which we should
not think it so worthy our Care and Solli-
citude, nor enter into any firm Design of
redeeming it.

Our Time, tho' a Possession incompa-
rably the most Precious, is that of which
commonly we are All the most Pro-
fuse. And as a great Man observes, that,
the Opinion of Wealth is one of the chief
Causes of Want, so an especial Cause of
such our improvident Expend of Time,
is that we are apt to fancy our selves
overstock'd, and not seeing the Bottom,
too easily conceive the Store as inexhaus-
tible.

The Fallacy impos'd on us in the
different View of Time past and future,
even as to the same Term of Years,
which, looking backward appears so
contemptibly short, and looking forward
so vastly long, has with great Inge-
nuity been resolv'd by a Fine Writer
of

of our Country: — ‘ Either (says *Sermon*
‘ he) as it is in the Nature of Hope *II.*
‘ to flatter us, so all Things seem
‘ bigger at a distance, and whilst they
‘ are in Expectation only, than what
‘ we can find them to be in Fruition: Or else it must be that what
‘ is past of our Lives we have fresh and
‘ lively Remarks upon, by Remembring
‘ the notable Passages that have fallen
‘ out within that Compass; by which
‘ means those equally remote Portions
‘ of Time are brought nearer to our
‘ Eye: But on the contrary in the Time
‘ which is to come we can have no Remarks upon it, because not knowing
‘ what shall happen, we have nothing
‘ to fix our Thoughts upon, and so it
‘ looks like a vast Ocean to us. For
‘ things which are in Confusion seem
‘ to be more than the same things
‘ when they are digested into just Order and Method; and in travelling we
‘ Observe that Twenty or Thirty Miles,
‘ which we are well acquainted with
‘ and have frequently traced, seem
‘ short and inconsiderable; but the same
‘ length of a Journey in an unknown
‘ Way seems very tedious and formidable
‘ to us.’ Thus that elegant and judicious

Sermon ous Author. [Dr. Goodman, Wint. Ev.
II. Confer.]

But then we are liable to an Error on the other Hand; and may as unreasonably lament that we have too little time, as before we conceived that we had too much. That we are the Tenants of a few Days, and that our Lease, when it expires, is not to be renewed: That we can't bring back again the Hours which have so swiftly passed, arrest the Sun in his Course, or stop the Wheels of his Chariot, has been often but a pompous excuse for Melancholy and Inactivity. Thus sadly to amuse our selves with complaining of the Shortness of Time, when we should Address our selves to its use, is only to make it shorter by the Complaint. *It's gone while I am Speaking*, says one of the Ancients: How much of it might go while we were thus thinking, thinking how it went?

If we would rectifie both these Misapprehensions, we are to consider that our time is exactly proportioned to our Labour; that altho' in other regards according to the Maxim of the great Physician, *Art is long and Life short*, yet the true Art of living is entirely consistent with the shortness of Life. We are to consider what is our Real Business, and what
Account

Account will be requir'd at our Hands. If this Business be in a good Measure dispatch'd, this Account in a Readiness to be made up, we are Masters of our time, and of our selves. The Business of a *Christian's* Life is to attain *the End* of his *Hope*, that *Hope* which is full of *Immortality*. The Account to be required of *Christians* is the use and improvement of their several Talents; such as their Endowments of Mind, whether natural or acquir'd; their Fortunes and Estates, whether the Inheritance of their Fathers or the Fruit of their Industry; their Health of Body, their Station and Profession; but especially the means of Grace, the Lights and Assistances afforded them in their passage thro' this World to that better, at which they hope to Arrive: These Talents are to be employed, and by Consequence improved, by advancing our selves in Knowledge and Virtue, by promoting the Honour of God and the Welfare of our Brethren. He that is engaged Heartily and Sincerely in the pursuit of these Designs, has, according to the Gospel Parable, put *the Oyl* into his *Lamp*, such as not only measures the Course of his time, but lights him beyond it to the *coming of the Bridegroom*, and the Morning of Eternity.

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Indeed, your Religion is so far from engrossing all your time, and intrenching upon other Employments and Cares, that it supposes, and even obliges, you to be more, or less, according to your Age, your Health and Ability, concern'd in Business and Action; and prefers the Publick Offices of doing good among Men, to all the severer Virtues of Retirement, and the Strictness of a solitary Piety.

What Diverſion is in respect of Worldly Business, such is the Business of your Profession, such are the Affairs of the World in respect of Religion. You are not able to bear a perpetual Intention of Mind, a constant Labour and Application, in earthly Things, much less in those of Heaven. Under the Former you relieve your selves by innocent Sports and Recreations, by moderate Exercise and Motion, by Books and other Entertainments of an Ingenious Curiosity; and above all by the temperate and cheerful Enjoyment of vertuous and well-natur'd Company. Under the Latter you are refresh'd by a Faithful Diligence in your Station, by an agreeable Attendance upon your Calling; by the return of Seasons, and the Opportunities of Traffick. But as on the one Hand
your

your Pleasure is not to obtrude it self Sermon II.
in Prejudice to your Business, so neither
is your Business nor Pleasure, like *the*
Thorns in the Parable, to *choak the Word*,
(*Matth. 13.*) or grow upon your Duty.
If rightly apply'd and manag'd in a just
Dependence, instead of hindring or in-
terrupting, they promote and assist each
other. As Diversion gives you new
Health and Spirit for Labour, so the
discharge of your Honest, and, I hope,
Successful, Labour gives you more Com-
fort and Alacrity in these your Holy As-
semblies and Religious Exercises. *One*
thing is needful in Order to a better
World, but the rest are useful in the
present, and are even subservient to the
One thing needful. Thus is there a de-
cent Mixture, a sweet Interchange, a fit
Subordination, of all the lawful Uses of
Time, that you may be always easy, sa-
tisfied as Men and as *Christians*, as they
who know how to live, and they who
have not their *Hope in this Life only*.

To conclude the *First* Article of Dis-
course: Let us hear the true Doctrine, or,
if you please, the true Philosophy of time, as
delivered by the two Great Apostles. St.
Paul has limited and moderated the infe-
rior use and value of it with Regard to the
things of this World.—*This I say, Bre-*
thren,

Sermon *thren, the time is short, it remaineth that—*
 II. *they who buy be as tho' they possessed not,*
and they that use this World as not abusing
it, for the Fashion of this World passeth away,
 1 Cor. 7. 29, &c. St. Peter has enforced
 the Direct and principal Employment
 and infinite Consequence of it, with re-
 gard to our Interest hereafter: *The ra-*
ther, Brethren, (says he) give Diligence to
make your Calling and Election sure; for if
ye do these things, ye shall never fall, (2
Peter 1. 10.) or shall not Finally mis-
carry, shall not fall for ever.

Which leads us, having consider'd the
 Right Notion and value of Time, one of
 the two general Points contain'd in the
 Text, to consider the other abovemention-
 ed and propos'd; which is,

Secondly, A serious Endeavour to re-
pair or redeem the time past, by a more
remarkable Improvement of that which
is farther lent us.

This indeed is a part of Wisdom which
 Men seldom fail to exercise in their
 temporal Concerns; by means of which
 the Disappointments of their Adventures,
 the losses in their Fortunes or Possessions,
 are frequently retriev'd by an after Dili-
 gence: For while somewhat remains to
 be employed, a just and prudent Dis-
 posal, with the Divine Blessing upon it,
 may

may soon make so large a return, as to balance the Misfortunes of many Years. But now our spiritual Possessions and Advantages are of so much better a Tenure, that (except in very extraordinary Cases) they run to an equal Extent with our Life; and, notwithstanding any Failure and Misapplication, any thing that may have robb'd or depriv'd us of some part of them, there is yet reserv'd in our Hands a Stock sufficient for the Highest Purchases, the Noblest Acquisitions.

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When *Zaccheus*, by Profession a *Publican*, and not altogether free from the Sins of his Profession, declar'd in that solemn Manner, *Luke 19. 8, 9. Lord, the half of my Goods I give to the poor, and if I have done any wrong to any Man I restore fourfold*; our Blessed Lord, who knew the Protestation to be as Sincere as it was Solemn, accepted it with that gracious Answer, *This Day is Salvation come to this House.*

St. Paul of a *Pharisee* becoming a *Christian*, from a *Persecutor* called to be an *Apostle*, tho' the last of his sacred Order, yet in some Respects was not behind the very chief of the Apostles, and even labour'd more abundantly than they all. And he has represented the Miracle of his
own

Sermon II. own Conversion, as a Proof and Specimen, an Earnest and Assurance, of the Divine Mercy to all Believers: For *this Cause* (says he 1 Tim. 1. 16.) *I obtained Mercy, that in me first Jesus Christ might shew forth all Long-suffering, for a Pattern to them which should hereafter believe on him to Life Everlasting.*

Agreeably to which happy Pattern we may observe from Ecclesiastical History, that in the list of the Primitive Saints, Martyrs and Confessors, there is to be found no small Number of those who *loved much*, because *much* had been *forgiven* them, and whose sublimest Instances of Piety and Constancy were the Effects of a glorious Penitence.

Nor Indeed are there wanting within the Circle of our own Time and Knowledge, Examples of Persons who having at first been led into many degrees of Liberty and Excess, have yet by their Strength of Capacity, their Maturity of Judgment, their Experience of the World, but especially by the Grace of God, been at length enabled to become better Husbands of their Time and of their Wit, and have then distinguished themselves as the Lights of a Church, or the Guardians of a Kingdom.

These

These Examples of Time so happily redeemed, and so nobly improv'd, are intended by Providence, not to encourage Presumption but to prevent Despair. This *Goodness* or Long-suffering of God leadeth to Repentance; it should teach us to admire the Wisdom and Justice, as well as the Mercy of that Divine Disposal; *many that are first shall be last, and the last first*; it should Comfort and Sustain us with an humble Assurance, that while any part of time is in our Possession none of it is lost beyond Redemption, it being, if never too soon, yet never too late to learn the Divine Art of *so numbring our Days*, as to *apply our Hearts unto that* "Holy" and Heavenly Wisdom which may in "the End bring us to Everlasting Life.

To leave a just Impression of this upon our Minds, let us observe the different State and Behaviour of those who shall have improv'd or redeemed the Time, and those who shall have intirely lost, or finally misemployed it, at that last great Decision of our Fortunes and Conditions, which is so strongly represented in the 4th and 5th Chapters of the Book of *Wisdom*: *When they*, says the wise Man, that is, when *the ungodly*, *cast up the Accounts of their Sins*, *they shall come with fear, and their own Iniquities shall*

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shall convince them to their Fate.—They repenting and groaning for Anguish of Spirit shall say within themselves, What hath Pride profited us, and what good hath Riches with our vaunting brought us? All those things are passed away like a Shadow, and as a Post that hasted by; and as a Ship that passeth over the Waves of the Water, which when it is gone by the Trace thereof cannot be found, neither the Path-way of the Keel in the Waves.—For the Hope of the ungodly is like a Dust that is blown away with the Wind, like a thin froth that is driven away with the Storm, like as the Smoak which is dispersed here and there with a Tempest, and passeth away as the remembrance of a Guest that tarrieth but a Day: But the Righteous live for evermore, their reward also is with the Lord, and the care of them with the most High.

Having endeavour'd to illustrate and enforce the Duty of the Text in its more general Meaning, under both the Articles propos'd; I am to conclude with some Application of the whole.

Wherefore let us exhort one another Daily, while it is called to Day: Let us under a due Sense of our Negligences and Ignorances, our Infirmities and Sins, with a true Penitent Heart and lively Faith, endeavour by the surest Instances
of

of Piety, Justice, and Charity, to shew *the Sincerity of our Love.* And let us do this while our Time and our other Possessions are properly our own, not of constraint, but willingly, as a *matter of Bounty*, not of Necessity. Time, we see, cannot be recall'd, but it may be redeem'd: Errors and Miscarriages cannot be undone, but they may be cover'd, and in a good Measure effaced, by some nobler Fruits of Repentance, some greater Instances of Faith, Obedience, or Self-denial, some more Heroick Acts of a generous and uncommon Virtue.

When a disloyal Subject returns to Duty, and is restor'd to Favour, what difficulties will he not court, what dangers will he not invite and embrace, to repair the Blemish of his Honour, and, upon just Occasion, even to wipe out his Errors with his Blood? If we have not been in open Rebellion against Almighty God, nor in the Number of *those* his *Enemies who would not that he should Reign over them*, we have yet All of us, fallen short of the Measures of our Obedience, and no Subject of the King of Heaven can boast an unspotted Loyalty. And shall we not answer our free Pardon by a free Will-offering? Shall we not esteem it a new Act of Grace to be call'd to any Trials

Sermon II. als or Labours in his Service ; even to be thought worthy of bearing his reproach or suffering for his Name? How much more, when by his merciful Indulgence he calls us not to suffer, but to do: To *break off our Sins by Righteousness, and our Iniquities by shewing Mercy to the Poor ; if it may be a lengthening of our Tranquillity? (Dan. 4. 27.)*

We read in the Parable of the unfruitful *Fig-Tree* (*Luke 13.*) that the Lord of the Vineyard in which it was planted, was pleased to forbid the *cutting it down*, till his Servants might *dig about it*, and dress it, and make another Years Experiment, and he then expected a Return agreeable to his Forbearance and his Care. This, I think, is what we may apply to our selves by a more peculiar Analogy, when the goodness of Providence has born so many Years with us, has not only cultivated and assisted our growth in Grace, but also transplanted us, in some Respects with Advantage and given us farther Ability or Opportunity of doing some Great and Exemplary Good. What farther time of Probation can we desire, or how can we deprecate the Sentence of those that only *cumber the Ground*, if we are not now at length more abundantly

dantly Fruitful in good Works, and endeavour not to recompence our former Barrenness by *bringing forth an hundred fold?* Sermon II.

One Stated Portion of our time, one Day in the weekly Revolution has been not only by the Rules of Christianity, and the Tables of *Moses*, but even by the Law of Nature, and the custom of all civil Nations, appropriated to a Spiritual use, to the Offices of publick Piety, or the common worship of him, who is the Author and giver of Time. “ To the keeping up the Religion of “ this Day (says a most Reverend “ Preacher (ABp. *Sharp* §. 9.) we owe “ in a great Measure, that the very Face “ of Christianity has been preserved in “ the World: Who likewise approves that Observation which good Men (like himself) have made, “ that a Man shall “ prosper much better both in his Spiritual and Temporal Affairs all the “ Week after, for his careful Observance “ of the Lord’s Day.

May the devout and regular Observance of this solemn Day formerly recovered and asserted after so long a disuse, and now (after some Intermision, restor’d again to you, prove of so hap-

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py Effect, that this Portion of our time, dedicated as the first Fruits of it, or as the Root from which it springs, may Bless and Sanctifie all the rest; and that we may apply to this purpose what the Apostle affirms on another Subject: *If the First Fruits be Holy, the Lump is also Holy; and if the Root be Holy, so are the Branches.* (Rom. 11. 16.)

That great Consideration should often be apply'd to our spiritual Improvement, which has such an Affinity with our Station, or Residence, and which is the very rule of your secular Industry and Management: *Here have we no continuing City, but we seek one to come.* If we keep this principle fresh and vigorous on our minds, we shall often raise our thoughts to our better Inheritance, and earnestly long after our blessed home, and shall say of Heaven, as the travelling Heroe said of Italy,

Hic amor, hæc patria est:

This is our Love, this our Country.

As the Ancient chosen People celebrating their Devotions in a Foreign Land, were obliged to direct their Eyes towards their Native City and the Temple

ple of their God; so should *Christians* fulfill the intention of that Figure, by looking with fixt and steddy, yet Rational Belief, a sure and certain, yet humble Hope, towards the Holy and Heavenly *Jerusalem*, where the whole City is a Temple; or, what is greater yet, *the Lord God and the Lamb are the Temple of it.* At such sacred Seasons, especially, we should Indulge the views of our City; we should, if I may so speak, *walk about Sion, and mark well and consider Her Palaces and Mansions;* that we may know what is *the Hope of our Calling, and what the Riches of the Glory of our Inheritance with the Saints.* But the chief and daily Care of our whole Life, should be to *grow in Grace, and abound more and more, and as we have Time and Ability, to do good unto all Men: To imitate the Saints in all Virtuous and Godly living,* to dress and adorn our Souls by every such Pattern, to make them as Heavenly as we can in their earthly Tabernacles, and to prepare them for *Everlasting Habitations.*

For, unless by an agreeable and correspondent Behaviour, we give our selves an Interest in the truth of what we believe, and from the Head transfer it to the Heart, we may too easily be prevail'd

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upon to forego, or disclaim our Citizenship of Heaven; to sell our Birthright, and renounce our Privileges there, and *count our selves unworthy of Everlasting Life*. The Brightest views of Faith would be obscur'd by the works of *Darkness*: Truth is not so evident and convincing, when once it is rendred unacceptable; and Vice is a large step towards Infidelity. Those *exceeding great and precious Promises*, which Ravish the Virtuous and the Penitent, Astonish and Stupifie the abandon'd, or unrelenting: The one melts, the other hardens at the Light of the Gospel, as Wax and Clay before the Fire. All the lively Emblems and charming Descriptions of Happiness and Eternal Glory, all the *excellent things* which are *spoken* of the *City of God*, will be unapt to please or Gratify us, if we are conscious that our Portion is forfeited there, and will not labour to redeem and retrieve it. And as we are unwilling to open a Letter that we fear may bring us ill News, so shall we lose all our Taste and Genius for the *Book of Life*, and it will be to us, indeed, as a *Book that is Sealed*, if we apprehend that our Names are not written in it, and either decline, or despair, to recover a Place in the happy Register.

But

But for our *strong Consolation*, he that *Sermon*
 has severely threatned *whosoever Sinneth*, II.
 (that is *Obstinately and Impenitently*,)
him will I blot out of my Book, has also
 graciously promis'd, that if we turn un-
 to him with our whole Heart, he will
blot out as a Cloud our Transgressions, and
as a thick Cloud our Sins, and then shall
our Righteousness break forth as the Morning,
and our Health shall spring forth speedily;
and we shall be amaz'd at the Greatness of
our own Salvation.

Wherefore (and especially since the
Time is short) giving all Diligence, let us
 add to our Faith Virtue, &c. All the Vir-
 tues and Graces of the Christian Life,
 and Charity the Crown of them All: For
 so an Entrance shall be administred unto us,
 into an everlasting Kingdom, a truly con-
 tinuing City. We are already the Children
 of that Kingdom, or we are *civitate dona-*
ti, made free of that City, by our Bap-
 tism, and by the other means of Grace
 which we enjoy, and may we still enjoy!
 The Apostle assures us, that *the Jerusalem*
which is above is free, which is the Mother
of us All: And, therefore, he has else-
 where express'd our Admission into the
 Christian Church in those Magnificent
 Terms, *Ye are come unto Mount Sion, unto*
the

Sermon

II.

the City of the living God. But our future Acceptance depends on our sincere Obedience and final Perseverance. The general Rule is, *Blessed are they that do his Commandments, that they may have a Right to the Tree of Life, and may enter in thro' the Gates into the City.* The particular Encouragement, to inspire you with an higher Ambition and Glory, is, that the Dignities are reserv'd for more eminent Services; that *an Entrance shall be administred unto you more abundantly, according to the Measure and Proportion in which you add to your Faith Virtue, &c.* that is, as you increase in good Dispositions and Actions, advance towards the Manners of the Blessed, and enter first into the Genius and Temper of that *City*, where we hope at length to enter and to live for ever.

By recalling and disengaging our Thoughts from the things of this World, we seem to *leave* it; by terminating our choice, our desire, our delight in Heavenly Things, we seem to *stand upon the Threshold* of the other: We are placed, in the Confines, or, as it were, between the Gates of the two Worlds: Here, then, let us exert the Curiosity of Travellers: Here, for a short, but infallible, Direction,

Direction, let us look up, and read the Sermon Inscription upon each: Upon that of *II.* the Old; *Seeing all these Things shall be dissolv'd, what manner of Persons ought we to be in all Holy Conversation and Godliness?* Upon that of the New. *Wherefore we receiving a Kingdom that cannot be moved, let us have Grace whereby we may serve God acceptably with Reverence and Godly Fear.*

Thus shall we truly redeem the Time, and so make up our Accounts of it, that our Lord may pass them with more Favour when we are to be *no longer Stewards*: Thus shall we remit before Hand our better Treasures into our Heavenly Country, e'er the Days of our sojourning and Pilgrimage expire: Thus shall we lay up to our selves a good Foundation against our Last and Eternal State, when *Heaven and Earth shall pass away*, when *Mortality is to be swallowed up of Life*; and when after some great and glorious, tho' most Incomprehensible, manner, we expect the fulfilling of St. John's Prophetical Vision, *Rev. 10. 5, 6.* when the Angel that stood upon the Sea and upon the Earth, lifted up his Hand to Heaven and swore by him that liveth for ever and ever, who Created the Heaven—

Sermon *and the Earth, and the Sea, and the Things*
 II. *which are therein, that there should be Time*
 no longer.

‘ O God, the Protector of all that trust
 ‘ in Thee, without whom nothing
 ‘ is Strong, nothing is Holy, increase
 ‘ and multiply upon us thy Mercy,
 ‘ that thou being our Ruler and
 ‘ Guide, we may so pass thro’
 ‘ Things Temporal, that we finally
 ‘ lose not the Things Eternal.
 ‘ Grant this, O Heavenly Father,
 ‘ for Jesus Christ’s Sake.

S E R-

S E R M O N III.

At the First Celebration of
the Lord's Supper.

2 CHRON. XXX. part of the 18th
and 19th Verses.

*The Good Lord pardon every one that pre-
pareth his Heart to seek God; The
Lord God of his Fathers, tho' he be
not cleansed according to the Purifica-
tion of the Sanctuary.*

ALL Scripture, says the Apostle, is ^{2 Tim. 3.}
given by the Inspiration of God, and ^{16.}
is profitable for Doctrine, for Re-
proof, for Correption, for Instruction in
Righteousness. And we can never perhaps,
have a more just Idea of the Truth of
this Assertion than when we reflect, That
there's not one Book in the whole Canon,
in what Manner or Style soever it was
deliver'd,

Sermon deliver'd, or upon whatsoever Subject, and Occasion, but is yet of Service to Piety, and good to the Use of Edifying. As for the Historical Books of the Old Testament, it is declar'd by the New, that the things recorded in them *happened for Ensamples, and are written for our Admonition.* The Law had a shadow of good things to come, and the Righteousness of Holy Men, before and under the Law, was an Anticipation of Evangelical Righteousness, a Righteousness by Faith in him that was to come.

Among those Historical Books, that of the *Chronicles*, (the *Diary*, or the *Annals*) is especially such; and the former Part of it is included within the strictest Limits of this Character, being chiefly taken up with reciting of Pedegrees and Genealogies; yet such as are acknowledged of great and providential Use. The latter Part, or as we term it, the second Book, gives us more at large the Series of the Jewish Stories, from the Beginning of Solomon's Reign, to the Babylonish Captivity; and thus has the same Subject with the second Book of *Kings*; to which Work this of the *Chronicles*, according to the Title given it by the LXXII Interpreters, was design'd as a Supplement. Whatsoever Additions it may

may have made of other Facts or Circumstances, Foreign to our Present Enquiry, it has preserv'd two very illustrious Patterns of Piety, two ever memorable Examples of Publick and Royal Devotion, before omitted, that of King *Jehosaphat* upon the Invasion of his Country, reported in the 20th Chapter, and that of King *Hezekiah*, upon his Restoring the solemn Worship of the Temple, in the Narrative of which the Text is a Part. And perhaps the Words which have been now read, are not less applicable to our Purpose, and to this solemn Time, than any other that occur in sacred Writ.

We shall more distinctly conceive the Advantages of their present Application, if we take a View of them,

First, In their Particular Occasion and Subject, or as they stand in the Sacred History.

Secondly, In their General Reason and Foundation, and as to the Instructions which they now afford us.

I. Let us consider the Words of the Text, in their particular Occasion and Subject,

Sermon Subject, or as they stand in the Sacred
III. History.

In the Chapter immediately preceding we find, that *Hezekiah* began his good *Reign*, with an Action that made it deserve its Name and Character, the revival of Religion, and the publick Worship, which had long suffer'd either by the Idolatry and Profanation, or thro' the Neglect and Omission of his Predecessors. Thus we read v. 3. *He in the first Year of his Reign, in the first Month, opened the Doors of the House of the Lord, and repair'd them.* That first Month you know, was the stated Time of the Passover, the great Feast of the Law, and most solemn Ordinance of the *Mosaical* Institution. But, as the Cleansing and Purifying as well of the Persons as the Place requir'd a longer Term, the fourteenth Day, or the Paschal Anniversary was elapsed, before the regular Preparations could be adjusted. So that, altho' other parts of Worship in the mean while were perform'd, and other Sacrifices offer'd, the manner of which is describ'd in the sequel of that Chapter; yet the great Solemnity was adjourn'd till the same Day of the following Month, according to Prescription and Provision of the Law; *If any Man of you, or of your Posterity,*

Numb. 9.
10, 11.

Posterity, shall be unclean—or shall be in a Journey a far off, yet he shall keep the Passover unto the Lord, the fourteenth Day of the second Month. Sermon III.

Thus we find it resolved at the 2d and 3d Verses of this 30th Chapter. The King had taken Counsel, and his Princes, and all the Congregation in Jerusalem, to keep the Passover in the second Month; for they could not keep it at that Time, (that is in the first Month) because the Priests had not sanctified themselves sufficiently, neither had the People gathered themselves together. In pursuance of which Resolution, a Decree was issu'd, and a Proclamation made thro' all Israel, that they should come to keep the Passover:— For they had not done it of a long Time, in such sort, as it was written, v. 7. The Order thus publish'd had a different Entertainment, according as the spirit of Religion and Piety was yet alive, or was extinct in the Land. Some in the remoter Parts, in the Countries of Ephraim, Manasseth, and Zebulon, instead of treating the Messengers with a Reception and Behaviour suitable to the good Occasion, laughed them to scorn, and mocked them, v. 10. But while many out of those distant Countries, humbled themselves and came, v. 11. and while in Judah, the Hand of God was to give them one Heart, v. 12. (that is to make

Sermon make 'em unanimous in obeying the
 III. Command of their Prince and their
 Law) the Assembly at the Day appointed was large and numerous; or as it is expressed, v. 13. *much People, a very great Congregation.* Yet after all (such had been the Force of long Interval and Disuse,) many who came with inward and moral Sincerity, did not come with outward and legal Purity, v. 17. *There were many in the Congregation that were not sanctified:* and v. 13. *A multitude of People (especially those from the remoter Quarters) had not cleansed themselves, yet did they eat the Passover, otherwise than as it was written.* For it is well known, that in the Ceremonials and Canons of the Passover, one of the strictest Prohibitions, and under the severest Penalty is: *No unclean Person shall eat of it.*

This irregularity imployed the Devotion of the good King to deprecate its effect in his Peoples Punishment: Hezekiah prayed for them, saying, *The Good Lord pardon every one that prepareth his Heart to seek God, the Lord God of his Fathers, who he be not cleansed according to the Purification of the Sanctuary:* Or as it is in the vulgar Latin: *Dominus Bonus propitiabitur cunctis qui in toto corde requirunt Dominum Deum Patrum suorum, & non imputabit*

eis quod minus sanctificati sunt. The Good Lord will be propitious to all those, who in their whole Heart seek the Lord God of their Fathers; and will not impute to them (or lay to their Charge) their being less sanctified than they ought. The Efficacy of which Royal Prayer and Intercession, we find in the Verse immediately after the Text: The Lord hearken'd unto *Hezekiah and healed the People*; that is, took off the Penalties with which they were threatned by the Letter of the Law; pardoned the Imperfection of their Holy Things, accepted their Persons and Service, and gave them the Benefit and Privileges annexed to that Solemn Rite of their Religion.

Thus have we considered the Words of the Text in their first Subject and Occasion, or as they stand in the Sacred History. Upon which particular View, I shall observe nothing farther at present, but that it will perhaps contribute somewhat to the illustrating a Case, which has much exercised Divines, that of the Unworthiness charg'd by *St. Paul* upon the *Corinthian* Communicants in the 11th Chapter of his first Epistle. For it may not be altogether useless, to make a Comparison (however unequal) between these two Examples, of the *Israelites* at *Jerusalem*,

Sermon *Salem*, on the one Hand, and the *Chri-*

III.

stians at *Corinth*, on the other. The former, by eating the *Passover* unworthily; or with insufficient Preparation, and not according to the Strictness of legal Appointment, either did bring, or were ready to have brought, a Sicknes, or Pestilence on themselves, till the Devout King interpos'd, at whose Prayer they were healed. The latter, by *eating the Bread, and drinking the Cup of the Lord unworthily*; that is Irreverently, or with Intemperance and Uncharitableness, in the very act of Receiving, as they were guilty of a high Profanation, expos'd themselves to the Judgments of Sicknes and Death; which many of them actually suffer'd as we read, *v. 21.* of this Chapter, *for this Cause many are weak and sickly among you, and many sleep.* But as by the Goodness of God, and probably at the Prayer of the Apostle, these Judgments were remov'd from others, so even to the Persons on whom they were executed, they had, by the same Goodness, the Nature and Character of Mercies. For thus the Apostle seems to imply, *v. 32. When we are judged we are chastened of the Lord, that we might not be condemned with the World*; that is chastened with

with Temporal Punishments, that we Sermon
might not be condemned to Eternal. III.

II. Let us consider the Words in their general Reason and Foundation, or as to the Instructions which they yet afford us.

And these Instructions, built upon that Reason and Foundation, may, I believe, be compriz'd under three Heads, or Articles.

First, As to inward Purity, or Preparation of Heart.

Secondly, As to the outward Rites and Services of the Church, or Sanctuary.

Thirdly, As to the Measures and Degrees of the Former, in our partaking of the Latter.

I. As to inward Purity, or Preparation of Heart.

The Purification, or Sanctification here said to have been omitted by the Israelites, was outward and ceremonial, according to the Law; which stood in, or consisted of, divers Washings and Cleansings; as is observ'd, Heb. 9. 10. But neither these, nor the Sacrifices, to which they

Sermon they were Preparatory, nor the distin-

III.

guishing and foederal Right of *Circumcision*, which was antecedent to both, could *make the Comers thereunto perfect as pertaining to the Conscience*; and therefore only *sanctified to the purifying of the Flesh*. Yet as the *Law* was first interpreted by the *Prophets*, before it was filled up, or perfected, by the *Gospel*, in *them* the Distinction is evident between outward and inward Purity; and the inefficacy of the Former, without the Latter, is every where declar'd and represented. When they exhort the People to mourn for their Sins, they bid them, in Allusion to the *Eastern Custom*, *rent their Hearts and not their Garments*. When they speak of *Circumcision* or of *Sacrifices*, they affirm the only true *Circumcision* to be that of the *Heart*, and the *Sacrifice of God*, or such as *he will not despise, a broken and contrite Heart, a troubled, and humble Spirit*. And, more nearly to our subject, the Prayer of Holy *David*, was always understood and implied by good Men, in the Use of the legal Purifications: *Wash me thoroughly from my Iniquity, and cleanse me from my Sin: Purge me with Hyssop and I shall be clean; wash me and I shall be whiter than Snow. Create in me a clean Heart, O God, and renew a right Spirit within me.*

Psalms 51.
2. 7. 10.

Thus

Thus likewise *Isaiah's* Charge to the Sermon
 People, who were too much disposed to III.
 rest in the outward Ceremony, is, in Ef-
 fect, the Voice of all the Prophets: *Wash* *Isaiah 1.*
ye, make you clean, put away the evil of your 16, 18.
Doings from before mine Eyes; cease to do e-
vil, learn to do well. Come now and let us
reason together, saith the Lord: tho' your Sins
be as Scarlet, they shall be as white as Snow;
tho' they be red like Crimson, they shall be as
Wool. Wherefore, as from the Begin-
 ning of the Law, and thro' the whole
 Series of the *Jewish* Institution, the Rule
 was, *let him be clean that eateth of the Holy*
Things; so the Meaning which this Rule
 always implied, was the same which
 afterwards our Blessed Lord so fully ex-
 press'd: *Cleanse first that which is within,* *Matth. 23.*
that the outside may be clean also. 26.

Now that this inward Purity might
 be accepted in default of the outward,
 and the legal Penalties thereupon remit-
 ted, seems to have been the Scope and
 Design of *Hezekiah's* Prayer in the Text,
 in which he opposes the *Preparation of the*
Heart, to the *Purification of the Sanctuary.*
 And, no wonder that his Prayer was
 heard; no wonder that his People were
 dispensed with, for the Omission of the
 Latter, who indeed so happily supplied, or
 more than supplied, it in the Former; and

Sermon whose sincere Desire, and chearful Readiness, to appear at the Sacred Feast, was a better Token of their Holy Disposition, and Purity of Mind, than any outward Cleansing or Purgation.

III.

But *Christ being come an High-Priest of good Things to come; having once appear'd to put away Sin, and the Sacrifices for Sin, by the Sacrifice of Himself; having loved the Church, and given himself for it, that he might cleanse and purify it by the washing of Water and the Word, having loved us, and washed us from our Sins in his Blood; that is, being our Passover once sacrificed for us, He still continueth to us the Pledges of his Love, in Baptism, that we may wash and be clean, in his Holy Supper, that we may eat and live. But He does not upon meaner Terms, entitle us to his better Promises; nor can the Substance be without that Condition, which was necessary even to the Shadow. For indeed, as the Gospel is the Substance in respect of the Shadow, the Law, so inward and real Purification ever was, and much more now is, in Respect of outward and formal. It's true, where the Subject is incapable of the inward Disposition, as at the admitting of Infants into Covenant, there the outward Ceremony which cannot properly supply*
or

or supersede it, may however suppose and presume it, as at present engag'd and stipulated, and hereafter to be exerted and perform'd, if Life and Time permit; or to be dispensed with by the Mercy of God, as for the sake of the Parents and Representatives, so of the whole Body of the Faithful, into which the Infants are receiv'd as Members. Yet it would be a vain thing to imagine, that where the subject is capable, as in Sacraments administred to riper Years, the outward Ceremony should compound for the want of the inward Disposition, as the inward Disposition is, and was heretofore, in some Cases, accepted instead of the outward Ceremony.

We may farther observe upon the Comparison, that as the *Prophets* many Times expounded the Figure by the Reality, so the *Apostles* sometimes express the Reality by the Figure. They exhort us to *cleanse our selves from all Filthiness of the Flesh and Spirit; to draw near with full Assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water; and to cleanse our Hands, as well as purifie our Hearts.*

Sermon
III.

2 Cor. 7.

1.

Hebr. 10.

22.

James 4. 8.

In the Legal, or Carnal, Ordinances, a Regard was ever paid to the Spirit; in

Sermon the Evangelical or Spiritual Service, a

III.  Condescension is yet made to the *Flesh*; it having pleased God, to apply Himself to both Parts of our Nature, and to communicate to us by visible Means, those Graces and Blessings that are invisible. And our Obedience is to bear a Similitude to his Institution; to imploy the Ministry of the Body in purifying the Soul; to comply with the outward Ceremony, but especially to bring the inward Disposition; as the Former ought *not* to be *left undone*, and as the Latter is above all things Necessary to be *done*.

This is the Use and Design of Sacraments, as founded upon the Will of God, and the Constitution of Human Nature, which our Judicious Mr. *Hooker*, with so much Strength and Clearness, has stated and expressed: ‘ Sacraments
‘ are not (says he) Physical (or Natural)
‘ but moral Instruments of Salvation,
‘ Duties of Service and Worship, which
‘ unless we perform as the Author of
‘ Grace requireth, they are unprofitable.
‘ For all receive not the Grace of God,
‘ which receive the Sacraments of his
‘ Grace; neither is it ordinarily his Will,
‘ to bestow the Grace of Sacraments on
‘ any, but by the Sacraments; which
‘ Grace also, they that receive by Sacra-
‘ ments,

ments, or with Sacraments, receive Sermon
 it from him, and not from them.— III.
 The Use of these Instruments is in our
 Hands, the Effect in His: For the
 Use we have his Express Command,
 for the Effect his Conditional Promise;
 so that without our Obedience to the
 one, there is of the other no apparent
 Assurance; as contrarywise, where the
 Signs and Sacraments of his Grace are
 not either thro' Contempt unreceived,
 or received with Contempt, we are
 not to doubt but that they really give
 what they promise, and are what they
 signifie.

Which leads us into the

II. *Second*, Instruction afforded by the
 Text, with Regard to the outward Rites
 and Services of the Church, or *San-*
ctuary.

The true Ground and Reason of these
 has been already intimated; as depen-
 ding by the Divine Pleasure, upon the
 Union of Soul and Body, or the Chara-
 cter of Humane Nature and Condition.
 Society is the great Principle of Nature;
 and Religion which has improv'd Na-
 ture to so sublime an Excellence, has ad-
 vanc'd Society in Proportion. Society
 is preserv'd by common and sensible To-

Sermon

III.



kens, and not by Speech only, but by all those other Signs which declare a Consent and Harmony of Thought, and serve instead of an Universal Language. Religious Society is therefore to be maintain'd by the common Offices and Acts of Religion, such as may express our Faith in the same Lord, and our Hope in the same Promises, and our Charity for the same Nature in one another. The Spirit of Religion indeed resides in the *Hidden Man of the Heart*, but by outward Worship, it takes a sort of Body, and becomes Visible. For tho' we *walk by Faith*, yet as we are not to walk alone, our Faith is, in this Respect, to be demonstrated to the *Sight*. The Spring or Fountain is conceal'd, but the Streams are to appear and flow: They are to rise in Piety, and descend in Charity, that they may *make glad the City of God*, and refresh the *Place of his Tabernacle*.

But to improve the Union, and endear the Agreement the Church, that is the great Religious Society, is, in the same Scriptures that contain its original Charter of Institution, represented as one Household or Family, and the Direction of this Sacred Family, is the great Oeconomy of Grace. The General Rule is, that in all the Ways of expressing or signi-

signifying their Common Relation, *All* Sermon
should *speake the same Thing*, and as with *III.*
one Mind, so with *one Mouth*, glorifie their
Father, or *Master*, which is in *Heaven*. The
Particular Forms of Agreement or Fa-
mily Acts, have differ'd according to
the several Dispensations of our common
Lord. *Moses was in the House*, that is,
the Church, *as a Servant*; and the nu-
merous ritual Observances given him in
Charge, were fitted to the servile Genius
of the People, being *Figures for the Time*
then Present—*impos'd until the Time of*
Reformation. This Yoke of Bondage, this
Burden so grievous to be born, has been
taken off (from those on whom it was
laid) by *Him* who was *faithful in God's*
House, not as a *Servant*, but as a *Son*; and
who is not ashamed to call them *Brethren*,
that they likewise, as we, might not be
Servants, but *Sons*. Yet he who has abo-
lish'd the Marks of Slavery, has likewise
establisht Tokens of Liberty, and Pled-
ges of Inheritance.

If the Church be considered as one
Household or Family, then the Admini-
stration of the Sacraments is, above o-
ther Ministerial Acts, the *giving* this
Family their *Meat in due Season*. If the
Church be not only represented as the
Household of God, but advanced to the
stricter

Sermon stricter and vital Union, and more sacred Name of Christ's Body, then the
 III. Work of the Ministry is, especially in these great Instances, *for the edifying the Body of Christ.*

There is one Head of the Christian Church which is Christ; and one Life communicated from the Head, which is his Spirit, or the Gifts and Graces of his Spirit; and one regular Conveyance of this Spiritual Life, in the principal Means of Grace, instituted and ordained by Christ himself, as of necessary and perpetual Use.

John 3. 5.
 6. 53.

Our Spiritual Life is begun in Baptism, and continued in the Holy Eucharist; the first is our new Creation or Birth, the second our Growth, Increase and Nourishment; if the Latter be withdrawn, the Former languishes and dies; and therefore our Blessed Lord has declar'd the Infinite Importance of Both: *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God; and, except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.*

The Church which administers the Holy Sacraments, is the Nursing Mother to the Life of Grace; by the Former of them she receives us into her Bosom;
 by

by the Latter she *satisfies us with the Breasts* Sermon
of her Consolation; by both she presents us III.
Living Members of Christ's Mystical Body. 

I have thus applied the Text to our Instruction, as it may serve to evince the Duty of embracing the External Rites, and Solemnities of Religion, as the ordinary Means of deriving to us the Inward Grace, and Spiritual Advantages. But if such Means cannot be obtain'd, or, which comes to the same, if they cannot be obtained upon lawful Terms, then we are not to doubt but that *the Good Lord will pardon* (or be propitious to) *those who prepare their Heart to seek him, tho' they be not cleansed* according to the Solemn Institution, and Ritual Purification. As all receive not the Grace of God, who receive the Sacraments of his Grace; so all who receive not the Sacraments of his Grace, can't, by us, be excluded from receiving his Grace; which may impart it self, not only by the declar'd and covenanted Forms, but, by secret Ways, and in divers Manners, according to the Pleasure of Him, whose Mercies are not restrain'd, and with whom *nothing shall be impossible*. Yet leaving it to his Divine Willdom, Goodness, and Power, to supply the Defect of these

Sermon these Means, where they are not, we

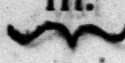
III. ought with Humility and Thankfulness, to embrace them where they are, and never to depend on that which is not impossible with God, instead of performing that which is possible with Man. In a Word, tho' the trusting in outward Ordinances belongs to the Character of Hypocrisy, or of Superstition; yet the despising of outward Ordinances, has shewn its pernicious Effects, in two sorts of Persons especially, Sceptics on the one Hand, and Enthusiasts on the other; of whom the Former by this Contempt, have resolv'd all Religion into Philosophy, or Deism; the Latter have refin'd all Devotion into Silence and Quietism.

But besides these two Instructions afforded us by the Text, First as to inward *Purity and Preparation of Heart*; Secondly as to the outward and publick Rites and Services of the Church, or *Sanctuary*; it may in the *third* Place be farther useful to instruct us, as to the Measures and Degrees of the Former in our partaking of the Latter.

3. *I will wash my Hands in Innocency*, says the Devout Psalmist, *and so will I compass thine Altar*. But there by Innocency, he seems to mean Repentance, which if unfeigned and compleat, is thro' the
Divine

Divine Mercy accepted for Innocence: Sermon
 Otherwise, if nothing but clear and spot- III.

less Innocence were to approach the Altar, the Altar would be forsaken, and none might presume to come before God: For *who can say, I have made my Hands clean, I am pure from mine Iniquity?* Wherefore to abstain from the Divine Ordinances, upon account of our imperfect Holiness, howsoever it may chance to please us with a shew of Humility, is no better Reason or Argument, than, according to the usual Comparisons, to refuse Liberty because we are Prisoners, or Medicines because we are Sick, or a Present because we are Poor. For indeed these Ordinances are adapted to our State of Imperfection; and the Freeing, Healing, and Enriching of Nature, is designed in all the Methods, and Administrations of Grace. The Mercy-Seat, the principal Part of the *Jewish* Temple, does (if I may so speak) hold the same Precedency in the *Christian* Church; and the chief Services of both may, as to their Use and Intention, be compris'd under those Words of the Wise King, ^{2Chron. 6.} in his accomplish'd Prayer, at the Dedi- 29, 30.
 cation of the Former. *What Prayer, or what Supplication soever, shall be made of any Man, or of all thy People,——when every*
one

Sermon
III.  one shall know his own Sore; and his own Grief, and shall spread forth his Hands in this House, then bear thou from Heaven, thy Dwelling Place, and when thou hearest, forgive.

One of the Prophets describing, beforehand, the happy Time of the Gospel, says, *In that Day there shall be a Fountain opened to the House of David, and to the Inhabitants of Jerusalem, for Sin, and for Uncleanness.* The main Stream of this Divine Fountain flows to Baptiz'd Christians, (the Mystick House of David and Spiritual Inhabitants of Jerusalem, or else) to the Jew first, and also to the Gentiles, in the Blood of the Christian Passover, and if we come to it in a due Manner we shall be clean: And we then come to it in a due Manner, when we have Faith to be cleansed.

Entire and absolute Purity is above the present Capacity of our Nature; Purity desir'd and labour'd after, is our Preparation for Religious Services; Purity rais'd and improv'd, so far as Humane Infirmary will permit, is their Effect. The Purity first requir'd of us is the hating and forsaking Sin; the Purity afterwards added to us, is the not imputing our Sins past, and the giving us Strength and Assistance against Sin for the

the Future, or the Ability to keep our Selves Pure: So that the Difference is very great and discernible, between Purity as the Condition, and Purity as the Reward. ' That excellent Degree ' of Goodness, which Men would have ' to fit 'em for the Sacrament, is not to ' be had but by the Use of it; says a great and venerable Writer, in his inimitable *Perswasive to Frequent Communion*.

The Rule to the Priests under the Law was, *Go not out of the Sanctuary, and profane not the Sanctuary*; the Rule to the Priests and People under the Gospel is, *Forsake not the Assembling of your selves together*; and, *take heed that ye come not together unto Condemnation*. The old Command was, *Purifie your selves, and eat the Passover*; The new Command is, *let a Man examine himself, and so let him eat of that Bread, and drink of that Cup*. In both, the Measure and Standard of the previous Qualifications, is not so much according to the Perfection of the Command, as according to the Sincerity of the Obedience; not so much according to the *Purification of the Sanctuary*, as according to the *Preparation of the Heart*. In particular, at the Sacred Table, thro' the Mercy of him that invites us, and that

Sermon that gives himself to us, every one is re-

III. puted Clean, or Pure, who is so prepar'd, as neither by his Infidelity, Impenitence, nor Uncharitableness, to verifie that Saying, *The Hand of him that betrayeth me, is with me on the Table.* He knew (says the Evangelist) *who it was that should betray him, therefore he said, Ye are not all clean.*

It hath been the Advice of wise and good Men, that while we doubt and suspect our selves, as to our Spiritual Estate, we should, in all Matters of plain Duty, proceed as if we doubted not. And it may perhaps be enforced by this additional Reason, that the Proceeding thus is a good Step towards the gaining of Peace and Assurance of Mind. If we doubt of our Perseverance, *let us not be weary of Well-doing*, for as far as we are Diligent in our Christian Profession, so far at least we are Persevering. If we doubt whether or no we are sincere in approaching to an Holy Ordinance of Religion, let us however partake of the Ordinance; because that act of Obedience, is, at the same time, a mark of our Sincerity. The Apostle speaking of some Evil Men, and Seducers says, *These are Spots in your Feasts of Charity, feeding themselves without Fear.* But as we ought not

Jude 12.

to feed our selves without Fear, so ought we not, without Fear, to absent from the Holy Table. Provided we chiefly fear to omit what our Lord has commanded, we may, with Duty and Modesty, fear the not performing it, as he has commanded, or according to the Strictness and Height of the Command.

The Pious and Ingenious Mr. *Pascal*, seeing two Persons, who came from a solemn Act of the Religion of his Country, the one full of Joy, the other with visible Marks of Trouble and Fear, said each of 'em was so far defective, as he had not the Temper of the other, and that these two Men put together would make One good one. I believe the ground of this fine Observation, may be most fitly and eminently applied to the Blessed Eucharist, and, in Proportion, to all other Exercises of Christian Piety, in as much as a Temper compos'd of Joy and Fear, mutually check'd and restrain'd, is the very Spirit of Devotion, and seems to have been prescrib'd in that great Maxim of the Psalmist, *Serve the Lord with Fear, and rejoyce unto him with Reverence, or rejoyce with Trembling.*

Upon the whole, there is, as Excellent Divines have informed us, a most useful Distinction, between the being Wor-

Sermon *thy* to receive this Sacrament, and the

III.

receiving it *Worthily*: We are not worthy of the least of the Divine Gifts and Favours; how therefore can we be of this the Greatest? Yet we receive them and this worthily, if humbly, devoutly, thankfully, and with full purpose of Heart, to answer the End for which they were bestowed. And indeed the Wisdom of our Church seems to have Regard to this Distinction; at first assuring us, 'that if we repent us truly of our Sins
' past, and have a stedfast and lively
' Faith in Christ our Saviour, amend
' our Lives, and are in perfect Charity
' with all Men, we shall so be meet Partakers of these Holy Mysteries; yet
' teaching us after all, to confess, that
' we are not Worthy so much as to gather up the Crumbs under the Lords
' Table, and to pray, that our sinful
' Bodies may be made clean by his Body,
' and our Souls washed thro' his most
' precious Blood.

I have thus consider'd the Words of the Text, both in their Particular Subject and First Occasion, or as they stand in Sacred History; and likewise in their General Reason and Foundation; or as to the Instructions which they now afford us. I need not begin anew, to draw

draw a Parallel between the History of Sermon
III.
the Text, and the Circumstances of those
that hear me, whom the Example as
well as Protection of their Sovereign,
and Her Publick Minister, has encour-
rag'd to seek the God of their Fathers,
in the Assembly of their Brethren;
and who, tho' they *prepare* their
Hearts to seek him, are yet the less strict-
ly cleansed, or *purified*, against this High
Solemnity of the *Christian Passover*, by
reason of the long Want, and present
Unworthiness of a Spiritual Director.

May we All make the Application to
our own Comfort and Benefit; and may
*the Good Lord pardon every one that prepa-
reth his Heart to seek God, the Lord God
of his Fathers, tho' he be not cleansed accor-
ding to the Purification of the Sanctuary.*

draw a Parallel between the History of Sermon
the Lord, and the Circumstances of those
that hear me, whom the Examples
well as Protection of their Sovereign,
and the British Ministry, has encour-
aged to seek the God of their Fathers;
in the wilderness of their Brethren;
and who, this day, were their
Fathers to seek him, and yet the land which
is cleared, or purified, against this high
Solemnity of the Christian Passover, by
removal of the long War, and present
Unwillingness of a spiritual Diet.

May we All make the Application to
our own Conscience and Heart; and may
the Good Lord grant us that we
will be able to seek God, the Lord God
of our Fathers, and be not ashamed
to the Purification of the Sabbath.

SERMON IV.

An Advent Sermon.

JOHN III. 17.

God sent not his Son into the World, to condemn the World; but that the World thro' him might be saved.

THIS Chapter of Evangelical History, reports the Discourse, or Conference, of our Blessed Lord, with a Learned Ruler of the Jews, who being convinced by the Fame of his Miracles, came to visit and consult him, owning his Mission in General, and desiring, as it should seem, to be more particularly satisfied, both as to his Character and Doctrine. Our Lord, whether out of an obliging Regard to the Learning and Authority of such an Enquirer and Guest, or whether in Reply to

Sermon

IV.



some previous Question about the terms of Commencing a Disciple to Himself, is pleas'd immediately to propose to him the more arduous Points of *Christianity*; acquaints him with the Mystery of Grace, with the Necessity of Spiritual Regeneration, instead of the Ritual Observances, and Purifications of the Law, and with the secret Process of the Divine Author of this New Birth, which he compares to *the Wind, blowing where it listeth*, free in the Action, visible in the Effects, imperceptible in the Manner. And having open'd this sublime Part of his Doctrine, he then, if possible, carries him yet higher, and tells him more *Heavenly things* of his Character and Person; shewing this *Master of Israël*, the Reasonableness of his own Confession, when he acknowledg'd him *a Teacher come from God*; informing him, that he was indeed the only Teacher, strictly and properly *from above*, who descended *from Heaven*, to be *the Son of Man*, and yet as the Son of God, was still *in Heaven*. In Consequence of which Original, he farther declares unto him, that as his Person was infinitely of greater Dignity, than that of *Moses*, or the *Prophets*, so his Commission was vastly more Gracious and Unlimited, and his

Under-

Undertaking more Glorious than theirs: Sermon

That he was not sent, as the Men of that IV.

Time and Nation conceived of their *Messias*, to subdue and destroy the World for their Sake, as his Peculiar People, and the Lot of his Inheritance; but, as their own Scriptures had describ'd him, to let All the World into their Privileges, to take *the Heathen for his Heritage*, and to be *Salvation even to the End of the Earth*. This was the height of his Character, this his full Power and Authority, as the last and great Ambassador of the Divine Will, and Divine Love, to Mankind: *God so loved the World that he gave his only begotten Son; that whosoever believeth in him should not perish, but have Everlasting Life: For God sent not his Son into the World to condemn the World, but that the World thro' him might be saved.*

You observe, that these Comfortable Words express the Riches of the Divine Mercy, the Kindness and Good-will of God towards Men, in the Mission and Advent of our Blessed Lord. And this first Negatively, — *God sent not his Son into the World to condemn the World*: And then Positively, — *but that the World thro' him might be saved.*

I shall endeavour to explain both Propositions of the Text; to deduce some

Sermon general Inferences; and then, to apply
 IV. the Subject of Discourse to the present
 Time of Speaking.

I. I begin with the Negative Proposition—*God sent not his Son into the World to condemn the World.* Upon which, I may, *First*, enquire, how it is consistent with our Lord's Office and Character, as describ'd in other Places of Sacred Writ; And *Secondly*, I may observe, how it illustrates the Divine Mercy and Goodness.

1. Let us enquire how this Proposition is consistent with our Lord's Office and Character, as describ'd in other Places of Holy Writ. For elsewhere he himself testifies, that *the Father judgeth no Man, but hath committed all Judgment to the Son:*
 John 5.22. *And his Apostle, that it is he who is ordained*
 Acts 10. 42. *of God, to be the Judge of Quick and Dead.* But now the Office of a Judge, is more employed in the disagreeable Part, more in Condemnation than in Absolution. The Reconciling of this with the Text, and with that parallel Place, *I am not come to Judge the World, but to save the World,* is immediately offer'd by the Doctrine of our Lord's first and second Coming; (to both which our Church has a Regard in her Service for this Day;)

Day;) the First in Meekness and Sermon
 Great Humility; the Second in Power IV.
 and Great Glory; in the one, as a Pro-
 phet to teach us the whole Will of God,
 and as a Priest to recommend us to the
 Divine Acceptance; in the other, more
 especially as a Judge, to *discern between*
the Righteous and the Wicked, and as a
 King, to *render to each according to his*
Works. Yet even at his Second Coming
 to Judge the World, he does not pro-
 perly come to *Condemn* it: Because they,
 who, having Means and Opportunity,
 believed not in him, at his first and
 milder Appearance, *are condemned already*;
 as we learn from his Words in the
 Verse after the Text. And this is agree-
 able to what he says in another Place;
Now is the Judgment, (or as it may be
 render'd) *now is the Condemnation, of this*
World; where by *this World*, are only
 meant, either those evil Men who first
 rejected our Lord in his Person, or to-
 gether with them, all those who should
 afterwards reject him in his Doctrine.
 If *now be the Judgment, or Condemnation*
of this World, (and yet he assures us, that
 he came *not to Judge the World*, or was
 not sent to *Condemn* it) 'tis evident that,
 while Men persist in Impenitence or Un-
 belief, their Heart or Conscience, fairly
 atten-

Sermon attended to *now*, judges and condemns

IV.

Day, is only to affirm the Sentence of their own Mind, and to give Execution upon it. And this (as hath been justly observ'd) *shall be one among the Horrors and Confusions of the Wicked in another Life, to see themselves condemned by their own Reason, by which they pretended to condemn the Christian Religion.*

Mr. Pascal.

The Gospel therefore, *condemns* not directly and designedly, but accidentally and by Consequence; and by such a Consequence, as we have Power given us to avoid. In the same manner, as a general Pardon *condemns* those who refuse to plead or embrace it, or as the Light may be said to *condemn*, or *reprove*, those who shut their Eyes against it. The latter is indeed our Lord's own Comparison in this Chapter: *This is the Condemnation, says he, that Light is come into the World, and Men love Darknes rather than Light, because their Deeds are Evil.*

2. Let us observe how this Proposition, *God sent not his Son into the World, to condemn the World*, illustrates the Divine Mercy and Goodness.

If we consider the State of Mankind, immers'd in Degeneracy and Corruption,

tion, *sold under Sin*, and having made a *Covenant with Death*, there's no Reason to be assign'd, but from the free Compassion of Almighty God, why the first Coming of our Lord, should not rather have been to Judge the World, for their Disobedience under the Old Covenant, than to give them the Advantages of the New; rather to take the Forfeiture that was past, than to commit things to another Probation and Experiment. He who made not Death, neither hath Pleasure in the Destruction of the Living, therefore spared them, because his Eye pitied them, and therefore concluded (or shut up) all under Sin, all in Unbelief, only that he might have Mercy upon all. There is therefore now no Condemnation to them that are in Christ Jesus; and that to prove themselves to be in him, by Walking not after the Flesh, but after the Spirit.

Sermon IV.

Wisd. 1. 13.

Rom. 11. 32.

Rom. 8. 1.

In Civil History, the Example of Caesar, is, above that of other Heroes, Illustrious for Humanity; and one Instance alledg'd is, that after the Battle of Pharsalia, looking with Grief on the Heaps of the Slain, he said, *All these fell by their own Fault*; perhaps, in too great a Measure, they fell by his, tho' he was unwilling to own his Ambition to be his Fault. But this we are assur'd of, that

in

Sermon in our Spiritual Estate, our *Destruction is*
 IV. *of our selves*, and when Death is so far
 remov'd from us by him that conquer'd,
 and triumph'd over it, 'tis not only with
 Wilfulness, but with Difficulty, that
Men pull it down upon themselves with the
Works of their own Hands. At the same
 time, it's infallibly certain, that God's
 Glory is not put to the Necessities of
Cesar's Ambition; neither do any fall
 or perish, to make him Great. Could
 he admit any Accession of Greatness, it
 would be chiefly that (which *Cesar*
 claim'd in an inferior Degree,) the Glory
 of forgiving and pardoning, or of in-
 viting by his Clemency those to be
 his Friends, whom his Power and Ma-
 jesty render'd infinitely contemptible as
 his Enemies.

I shall conclude this Head with the
 Devout Acknowledgment of the Author
 of the Book of *Wisdom*? *Who shall say*
 Ch. 13. *what hast thou done? or who shall withstand*
 12. *thy Judgment? or who shall accuse thee, for*
the Nations that perish whom thou hast
 Ch. 11. *made?—But thou hast Mercy upon all, for*
 23. *thou canst do all things, and winkest at the*
Sins of Men, because they should amend. For
thou lovest all the things that are, and ab-
horrest nothing that thou hast made; for ne-
ver wouldst thou have made any thing, if thou
hadst

hadst hated it: And how could any thing have endur'd, if it had not been thy Will, or been preserv'd if not call'd by thee? But thou sparest all, for they are thine: O Lord thou Lover of Souls.

IV.

II. Having endeavour'd to explain the First, or Negative, Proposition, of the Text—*God sent not his Son into the World to condemn the World*; I proceed to the Second, or Affirmative—*But that the World thro' him might be saved.*

In which we may consider,

1. The End or Design, which is *Salvation.*

2. The Author of it, *thro' him might be sav'd.*

3. The Subject of it, which is the *World, that the World thro' him might be saved.*

I. As to the End, or Design, which is *Salvation*, the Common and Popular Meaning of this happy Term, will lead us into its Nobler and Divine Sense. For tho' strictly and precisely it denotes the being deliver'd out of Danger, yet more largely and generally it imports, not only a Deliverance from actual Danger, but from the Causes of Danger; nor only a Deliverance from the Causes of Danger,

Sermon Danger, but an Enjoyment of the Attendants and Consequences of Safety ;
 IV. a Possession, or a Recovery of those Privileges, of which the Danger had depriv'd, or had threatn'd to deprive, us. When we say a Person is *sav'd* by the Help of the Physicians, (we mean, in the fullest sense) not only that the Present Violence of the Distemper is abated, but that the Springs or Roots of it are remov'd, and the Patient restor'd to the Benefit of a Vigorous Constitution, and the Hope of a long Life. Or, to go much Higher, when Princes or Commanders are styl'd *Saviours*, or Deliverers of their own Country, or of another, the Merit which entitles 'em to that Character in its Height, is not the Repelling one Invasion, nor the Gaining one Victory, unless the Action be decisive; but 'tis the Reducing the Power of the Enemy, the Driving such an overflowing Stream within its Banks, the Rendring a People (as it has been so well express'd) not only free from War, but from the fear of War, and the Preserving or Retrieving their Native Rights and Liberties; so that, whereas their Safety was before the Grace and Recommendation of their Happiness, their Happiness may

now be Deliverance from the Cause of Danger.

now be the End and Accomplishment of their Safety. Sermon
IV.

If we apply to *Spiritual Salvation*, what has thus been observ'd of *Temporal*, there will, tho' in the most exalted degrees, be an exact Correspondence of the Notion as well as of the Name. For in the First place, we are rescued from the greatest Danger, that of miscarrying for ever, from which we had no Refuge or Sanctuary in the methods of unassisted Nature or unenlighten'd Reason. Add to this, that we are secur'd against the cause of Danger, against Sin, and the Wrath of God, by the Knowledge of his Will, and the Aids of his Grace, so that if we *Serve him in Holiness and Righteousness*, we may likewise *Serve him without Fear*. Lastly and especially, we are reinstated in our Original Privileges, in that Birth-right which we had forfeited, that Inheritance which we had disclaim'd. For as the wise Man Observes, *God created wild. 2. Man to be Immortal, and made him to be 13. an Image of his own Eternity.* But the Redemption by *Jesus Christ* is the Restitution and Renovation of Mankind, the reviving this Eternal Image, which Sin had defaced, the *bringing this Immortality to Light* again, which under the State of corrupt Nature was so very obscure,

Sermon obscure, that we seem'd indeed to be
 IV. *in the Region of the Shadow of Death.* Sal-

vation, then, in its highest Importance and full significance is the chief Good or supreme Felicity of Man; or, as our Church has very Nobly taught us to express it, and to hope for it, *Our perfect Consummation and Bliss, both in Body and Soul.*

Office for
 the Burial
 of the
 Dead.

2. The Second particular in this Proposition is the *Author* of this *Salvation*—*thro him might be saved: Thro' him the Lord of whom cometh Salvation, and of whom alone it comes, as there is no other saving name under Heaven, given among Men; thro' him, as the only Mediator between God and Man; thro' him the Son of God, the Son of his Love, and by whom we likewise are made accepted in the Beloved; Or, thro' him, who has made an entire Propitiation in our behalf; thro' him who has yielded a perfect Obedience in our Stead; thro' him who engages actually to conferr upon us the Effects of his Propitiation, and the Rewards of his Obedience. In the First of these three Respects, He is the Lord our Peace, in the Second, the Lord our Righteousness, in the Third most Eminently, the Lord our Salvation.*

But

But then in the Cases of Temporal Safety, before mention'd, it was suppos'd, that the Persons to be sav'd were not idle, or remiss, on their Part, nor had forgot the Principle of Self-Preservation. For it is not in the Power of Art to save a Man's Life, who himself wholly neglects it, or is wholly bent upon destroying it; nor in the Power of Courage and Bravery to disenslave a People that are in Love with their Chains. In like Manner, our Spiritual and Better *Salvation*, tho' it be not our own Act, as to the Merit and Efficiency, yet is so far ours as to the Concurrence and Condition; without which we are wont to say, and properly enough, that Salvation it self cannot save us. For in the same Sense the Holy Scripture declares, that *the Grace of God which bringeth Salvation*, may thus be *received in Vain*, and *Christ himself become of no Effect unto us*. The Gospel, or the Grace of the Gospel, is *the Power of God unto Salvation*, to every one that believeth, and *Christ is the Author of Salvation to them that believe and obey him*: We therefore hope to be saved thro' him, as *the Author and Finisher* of it, thro' an Operative or Obedient Faith, as the Condition or Means; at the same time acknowledging that 'tis thro' him like-

Sermon

IV.

wise that we believe or obey; thro' whom alone our Faith can be Genuine, our Obedience Sincere, and both available, or acceptable.

3. Let us consider in this Proposition, the *Subject of Salvation*, which is the *World*:—*That the World thro' him might be saved.*

That Christ is the Saviour of all Men, that he died for all, made a full, sufficient and perfect Sacrifice, Oblation and Satisfaction, for the Sins of the whole World, is the Language of Holy Scripture, and the Voice of our Church: Which as she expresses herself with such Temper as becomes the Mother of the Reformed Churches, so is she wisely cautious of restraining the Divine Mercy, or setting Bounds to him that is mighty to save. Because this she thinks wou'd be an Injury to our Common Lord, and might seem to impair the Glory and Greatness of his Design, when he took upon him to deliver Man. Indeed, tho' the Mystery of Grace and Godliness be great and inexplicable, yet some Distinctions there are in the usual Disputes concerning it, no less easy and obvious than Safe and Satisfactory. Such as between the Intention and the Effect, between the publishing Salvation and the
final

final conferring it, between the Power and the Act, the Capacity and the Attainment, &c. of which the one may so well be Universal and Absolute, tho' the other be Particular and Conditional. These and the like Considerations have, I believe, so far, and so happily, prevail'd, that the more Rational and Judicious, the more Calm and Dispassionate, perhaps of all Communions, seem every Day to come nearer to an Agreement, upon those Questions, heretofore so warmly agitated, so much to the Disadvantage of Faith, and more to that of Charity. Instead of presuming to interpose in such a Debate, I shall only remind you, that to rectify the great Mistake of the *Jews* in appropriating the Benefit and Blessing of the *Messias* to their own Nation, seems in a good Measure to have been the very Cause and Occasion, the very Aim and Design, of our Lord's Words in the Text, and of this his whole Conference and Discourse.

Having endeavour'd to explain both the Propositions in these Excellent Words; I am now to deduce a few general Inferences.

1. The first Inference from, and chief Use, of the Text, is to engage us seriously and heartily in working out our own

Sermon Salvation. Because altho' God sent not
 IV. *his Son into the World to condemn but to save the World*, yet it appears by the Tenor of the Mission, that if we persist in Unbelief or Disobedience, instead of being *saved by him*, we are *condemned by our selves*. It is a strong and noble Reasoning, that's implied in the Apostle's Question and Reply; *shall we Sin that Grace may abound? God forbid*. As to the Time past indeed, *where Sin abounded, Grace hath much more abounded*: But it was with this Intention and View, that Sin should not abound for the Time to come.

2. Hence also we may be admonished, not to be of the severe and censorious Side; not rashly to judge, or give Sentence against, others, as to their Spiritual Estate, or the Terms, upon which they hope for a final Acceptance and Approbation. *God sent not his Son into the World to condemn the World*; And if *He* has not condemned, infinitely less ought we to condemn. It is one of the Properties and Excellencies of Christian Charity, that it *hopeth all things*, and certainly to hope well of all Men, and to profess it our Hearts Desire, that they may be saved, is a Disposition, which renders us most like God, *who will have all Men to be saved*,
 and

and like our Blessed Lord, who is the *Saviour of All.* Sermon IV.

3. The same Reasons should animate and excite us to promote the Salvation of others. For this is to have the Honour of being *Fellow-Workers together with Christ*, of contributing to the Success of his Design, and of endeavouring, so far as we are able, that he who died for all, should not die in vain. *He that winneth Souls is wise*; (says Solomon.) Error we know, is the fondest of making Proselytes; but Truth, or Wisdom, has alone the Art of *winning* Souls. And this Divine Art, they who are most distinguished in Prudence and Virtue, in Wealth and Honour, are especially capable of exercising; towards those whom their Authority or Friendship reaches, by their Good Instructions, and towards All by their good Example.

I am only to desire your Patience, while I yet apply the Subject of Discourse to the present Time of Speaking.

This truly accepted Time, this Holy Season, now Commencing, in its Name and Institution, exhorts and invites us, to prepare for the Birth Day of all our Hopes, the Yearly Festival of our Saviour's Coming into the World. And the Wisdom of the Church is highly justified in

Sermon appointing these Days of Preparation.

IV.  Because so Great a Person, coming with so Gracious a Purpose, may reasonably demand, we should already be expecting his Approach, and disposing things for his Reception. And what is the Happy Design of his Coming, he himself abundantly assures us in the Text: Which therefore may seem at present especially proper for the Exercise of our Mind, and the Entertainment of our Better Thoughts.

Indeed it is not possible, that our *Soul* should justly *magnifie the Lord*, if our *Spirit* does not truly *rejoice in God our Saviour*; if we don't look upon him under that amiable Character, if we are not persuaded, that he *cometh peaceably*, and therefore *visiteth*, that he may *redeem his People*.

And yet such a Persuasion cannot be rendred lively and prevalent, by a mere habitual Faith, and customary Religion. For any Person is induced to be in real Effect, that is in Life and Manners, a good *Christian*, not because he has embraced the Principles of *Christianity*, nor even because he knows what he has embraced, but because he frequently thinks, or meditates, upon what he knows. We may be convinc'd of the Truth of our Lord's

Lord's Mission, the Excellency of his Sermon
 Doctrine, the Power of his Miracles, the IV.
 Innocence of his Life, the Merit of his
 Death, the Glory and Triumph that
 follow'd it: We may be satisfied in our own
 Reason and Judgment, that all this was
 perform'd *for us Men, and for our Salvation.*
 Yet, unless we will allow our selves some
 especial times of Thought, and Recol-
 lection, and Retirement, to look over
 the Evidences of our Title to these
 Good Things, to apply our Religion to
 our Persons, and pass the Conviction of
 the Understanding into the Heart, our
 Faith may lose it self in outward Pro-
 fession and Devotion, as our Friendship
 is too apt to do in outward Ceremony
 and Complement.

At the Anniversary of a Royal Nativi-
 ty, we perhaps assist in the Solemn Pomp,
 and join in the Publick Wishes, thro'
 the Regard we have to the General
 Esteem of our Sovereign's Person and
 Government, and because, under a mild
 and happy Administration, it is the Fa-
 shion to be Loyal.

But if we have tasted of the Prince's
 Grace, and Bounty, and had an especial
 Share in the Favours of the Reign, shall
 we not be more cheerful, more active,
 more rais'd, on the Occasion, more hearty

Sermon in our Addresses and Congratulations,
 IV. more pleas'd to celebrate a Happinels
 which we can call our own?

In like Manner, if, upon a due Search and Inquiry, we have found our Interest in the Nativity of our Blessed Lord, then with the liveliest Affection we shall meet the approaching Festival; then with an Holy Solitude, and Desire, we shall *wait for the Consolation of Israel*; then with the greatest Earnestness and Zeal, we shall join in the Publick Acclamations; *Blessed is he that cometh in the Name of the Lord*: Then shall we *rejoyce to see his Day*, and be charm'd with the nearer Prospect of it: Then we shall experimentally be convinc'd, then shall we *know and feel*, that it is indeed a *good Day*, and most eminently a Day of Grace; a Day for ever Honoured, and Bless'd, and Consecrated, by Him whose Law is Grace, whose Commandment is Love, whose Service is Freedom, whose Name, and whose Office, is Salvation: *God sent not his Son into the World to condemn the World; but that the World thro' him might be saved.*

SER-

SERMON V.

Preach'd before several Persons of Quality in their Travels.

COLLOSS. IV. 15.

Salute—Nymphas, and the Church
which is in his House.

ST. Paul, the Inspir'd Writer of the Text, who exhorts us to be Followers of him, as he was of Christ, especially imitated the Meekness and Gentleness of Christ, which he uses as the most engaging Form of Intreaty and Exposition. And, in all his Epistles, having interwoven many signs of Tender-
ness

Sermon V. ness and Affection, with the main Subject of them, he commonly shuts them up with Remembrances, and Recommendations, to Private Families, or to Particular Persons, and with *Saluting, or Greeting, the Friends by Name.*

On Rom.
16. 3.

Upon which Occasion, it will not be improper to add that Remark of the *Oxford Annotations*, that, 'the Apostle 'is very Affectionate in these Salutes, 'giving almost every one some signal 'Epithet, (or distinguishing Title and 'Character,) that he might both commend 'em for their Piety, and propose 'them to others for their Imitation, the 'more endear their Affections to him, 'and shew his Gratitude to them, and the 'Honourable Esteem He had of them.

v. 12. 13.

As for this Epistle to the *Collossians*, in the 3d Chapter, he gives them that noble Admonition to a Christian Temper and Behaviour; *Put on, as the Elect of God, Bowels of Mercy, Kindness, and Humbleness of Mind, forbearing one another, and forgiving one another, &c.* In this fourth or last Chapter, he adds that excellent Rule of Christian Language and Discourse, *Let your Speech be always with Grace, season'd with Salt.* In which, as by Grace, some Expositors understand Piety and Devotion, others Gracefulness or Courteousness,

teousness; and as *Salt*, is confessed to be Sermon V.
 the Emblem of Wisdom and Discretion; so, taking these Qualities together,
 they Compose the truest Art of Conversation, and justest Character of Style.

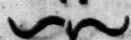
Hence, he proceeds immediately to his ordinary and receiv'd Manner of Conclusion; first recommending the Bearers of the Letter, *Tychicus* and *Oncimus*, to the Esteem and Favour of the Receivers, and referring to their Report for the State of his Affairs at *Rome*; then transmitting the kind Greetings of his Companions, *Aristarchus*, *Marcus*, *Justus*, *Epaphras*, *Luke the Beloved Physician*, and *Demas*: Whose Civil Respects and Salutations, as also his own, he does not confine to the Faithful at *Colosse*, but extends to those of the Neighbouring Cities, *Laodicea*, and *Hierapolis*; to the former of which belongs the Verse of the Text; *Salute the Brethren which are in Laodicea, and Nymphas, and the Church which is in his House.* Part of which I have chosen to discourse upon at Present, and shall desire leave farther to pursue, in the Method and Order following.

I. I shall inquire how the Words may be understood in their Original Meaning and Intention.

II.

Sermon

V.



II. What Place they have under the full Establishment of Christianity.

III. What Uses the Text will afford us, applied to the Circumstances of this Audience.

I. *First*, Let us inquire how we may understand the Words in their Original Meaning and Intention.

We meet with the like Form in three other Places of *St. Paul's Epistles*; in the Close of that to the *Romans*, and of the first to the *Corinthians*, applied in both to *Aquila and Priscilla*; and again as addressed to *Philemon*. And, as the Phrase is no doubt to have the same Interpretation as often as it occurs, so there are three Ways of Expounding it throughout, worthy your Notice and Judgment.

1. By the *Church in the House* of those respective Persons, some will have no more to be signified than the *Christians* or Believers in each Family, without an immediate Regard to Religious Worship. The Church in the House of *Priscilla and Aquila*, is by the Learned and Pious Dr. *Hammond* expounded, the *Christians in their Family*. Another of our
Learned

Learned Countrymen * has observed Sermon V.
 on the same Passage that this does not
 import the whole Church of *Corinth* * Dr. Whitby.
 “ met in such a Family ; because then
 “ this would be the Salutation of all the
 “ *Christians* in that Place ; but that this
 “ is not so (says he) is evident from
 “ so many Salutations directed to other
 “ Persons and Families there. In Defence
 of which Opinion, they Both Appeal
 to the Authority of the *Greek Fathers*,
 several of whom concur in this Note
 upon the Text. *He had all his House*
consisting of Faithful or Believers, and for
that Reason it was called a Church.

2. By the *Church* in *his* or *their House*,
 we may understand the Christian or be-
 lieving Family not absolutely, but with
 Respect to their joining in those Offices
 of Devotion and Piety which are Do-
 mestical, or in the Exercise of Family
 Religion, and Family Worship, strictly
 so called. This Interpretation, tho’ not
 expressed in the former, is, I conceive,
 implied in it, so that these Terms the
Church and the *House* shall denote at
 once the Persons, the Place, and the
 Action which Sanctifies both.

3. The *Church* in such a *House*, espe-
 cially at that Time, or at the begin-
 ning of the Gospel, may well import

Sermon à *Christian* Congregation there assembled for the Ministerial Acts of their Religion, or for the solemn performance, or celebration, of Divine Service, by Persons of a spiritual Character and Commission. This meaning is pre-

Mr. Mede.

Dr. Cave,

&c.

ferr'd by such venerable Writers as suppose either that a Part of the House was dedicated as an Oratory or Chapel; or, at least, that other *Christians* were commonly admitted to join with the believing Family in these Sacred Offices, this Common, or Publick, Devotion.

Expos of
the Creed.
Art. IX.

To cite One for All: We find (says our most Learned and judicious Bishop *Pearson*,) ' a few Believers, gather'd together in the House of one single Person, called a Church; as the Church in the House of *Priscilla* and *Aquila*, of *Nymphas* and of *Philemon*; which Churches were nothing else, but the believing and baptiz'd Persons of each Family, with such as they admitted and receiv'd in their House, to join in the Worship of the same God.

In comparing which Judgment with that at first mentioned, I shall only presume to remark, that they who endeavour to support the other by the Testimony of the *Greek Fathers*, would not

not probably have favour'd so restrain'd an Acceptation, had they observed, (as this excellent Father of our Church has done,) that St. *Chrysostom*, their chief Leader, does not stop here, but says farther of *Priscilla* and *Aquila*, (and by Consequence of *Philemon*, *Nymphas*, &c.) *These were so Honourable, or Worthy, as to make their own House a Church; as well because they made all their Family Believers, as because their House was open to all Strangers,* to all that would join with them in Sacred Worship.

This, I believe, may suffice as to the first Inquiry propos'd, or how the Words are to be understood in their Original Meaning and Intention.

I proceed to the Second.

II. What place they have under the full Establishment of *Christianity*.

And of this under the Threefold Division before observed.

1. If by the *Church* in a *House* we should now mean only a Family of *Christians*, the Inquiry here offer'd would be vain and superfluous, this being suppos'd in the very Stating of it; and therefore to enlarge upon that Ground would prove a needless Repetition.

2. If by this Expression we understand the believing Family, not after an Absolute

Sermon solute manner, but with this particular Relation, and under this Circumstance, of joining in the Offices of Piety, such as are strictly Domestical, and make up the Duty of Family Religion; it's certain, that the Words are, or ought to be, verified in the respective Families of all *Christians*, and that every *House* is, or ought to be, in this Sense a *Church*.

For as every Man is obliged to *work out his own Salvation*, and by Consequence to furnish himself with all necessary Knowledge for the Performance of that important Work, and likewise to be instant in the Offices of Private or Personal Devotion (since *it is God that worketh in us both to will and to do;*) so is every Parent, or Master, or Governour, of a Family, engaged by all the Tyes of Nature and Grace to promote the Salvation of those under his Charge: And this not only by introducing them to the means of Publick Prayer, and Instruction; but likewise, as Opportunity serves, by instructing them himself in Private, and Praying for them and with them at Home, in order to the *building them up in their Holy Faith*, and the fitting them to be Regular and Ornamental Parts of the Spiritual Edifice, or to be *Pillars in the House of God*. Nor

Nor would this afford any Encouragement or Pretence to that Libertine Notion of every Mans being his own Priest, and every House being independently a Church, exclusive of the Church Parochial, National, or Universal. Which Presumptuous Assertion has been so justly Censur'd, as no less Seditious than Profane, nor a less Insult upon the Temporal than Spiritual Government. As every Family is indeed a Nursery, or Seminary, for Church and State, so every Director of those inferior Societies is bound to God and the Publick, that he will, as far as in him lies, prepare and train up worthy Members for the superior Communities. And it would be a-like Extravagant if he should either pretend to make them good Subjects, while he himself Usurps the Power of his Prince, or to make them good *Christians* while he himself invades the Office of the *Christian* Priesthood. So that a House will in the same Sense, and with the like Restriction, be a little Church, as it is a little Kingdom or State, that is, under a just Obedience, and due Subordination, to the Greater.

In the more early Ages of the World, and before the Institution of Civil or

Sermon
V.

Ecclesiastical Polity, the Head of each Family seems indeed to have been Priest as well as King: But as this, I believe, can neither way be a Rule at present, so those Authors are peculiarly inconsistent, who, exploding the *Patriarchal Scheme*, in the *Regal Office*, endeavour to revive it in the *Sacerdotal*.

Not to enter into such Arguments, it is fitter and more immediate to my Purpose to observe, That, in those Primitive and truly Patriarchal Days, so great a Stress was laid upon the Duty of Family Worship, and so high Account made of it in the Divine Acceptance, that it's Assigned as the very Reason for the Approbation and Choice of *Abraham* to be the Father, not of one Family, but of *many Nations*, in being the Father of the Faithful, and the Friend of God: For thus we read: *I know him*

Gen. 18.
19.

that he will command his Children and his Household after him, and they shall keep the way of the Lord, to do Justice and Judgment; that the Lord may bring upon Abraham that which he hath spoken of him. So that upon this glorious Testimony are founded all the Blessings and the Promises; and by Consequence our particular Share in them, since, if we are *Christ's*

Christ's then are we Abraham's Seed, and Sermon
Heirs according to the Promise. V.

Nor is it less observable, that after *Gal. 3. 29.*
the Settlement of the Jewish Polity,
and the most solemn Ordinance and Ap-
pointment of *Priests according to the Law,*
the great and wise and inspir'd Law-
giver and Leader of the People, tho' he
is far from licensing the Fathers of Fa-
milies to intrench upon the Priestly
Office, yet most powerfully Exhorts and
Commands them to a Religious Per-
formance of their own. It is thus he
expresses himself, and with his usual
Majesty and Force, in the Book of
Deuteronomy, or that noble Recapitula-
tion of the Law. *These Words* (says he) *Deut. 6.*
which I command thee this Day shall be in v. 6, 7, 8,
thy Heart, and thou shalt teach them dili- 9.
gently unto thy Children, and shalt talk of
them when thou sittest in thine House,
and when thou walkest by the way, and
when thou liest down, and when thou risest
up: And thou shalt bind them for a Sign
upon thine Hand, and they shall be as Front-
lets between thine Eyes; and thou shalt
write them upon the Posts of thy House,
and upon thy Gates. What brighter Images,
what stronger Figures, what more sig-
nificant Words, to denote the constant
Imprinting of Religion upon themselves

Sermon and those committed to their Charge?

V.

And yet we have a farther Instruction from so great an Authority: You observe that the Duty is enjoyn'd and inculcated in the strength of this wise Reflection and Important Reason, because Men in a quiet Establishment, in easy and flourish Affairs, they who are Masters of their own Fortunes, and of other Mens Persons, are commonly tempted above others, to spiritual Ease and Security, and have more Honour and Virtue in resisting such Temptations. For the command given in the Verses but now recited, is immediately followed by this admirable Caution and Prohibition:—*And it shall be when the Lord thy God shall have brought thee into the Land which he sware unto thy Fathers—to give thee; great and goodly Cities which thou buildedst not, and Houses full of good Things which thou filledst not, and Wells digged which thou diggedst not; Vineyards and Olive-Trees which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord thy God.*

v. 10, 11,
12.

How well were these Divine Instructions of Moses observed by his Illustrious Successor, who in his last and most Affectionate Address to the People, enter'd that noble Protestation, *As for me*

me and my House we will serve the Lord? Sermon
 Which having been the Subject of so V.
 well known and excellent a Discourse ^{Josh. 24.}
 of Family-Religion, by a most Reverend 15.
 and Accomplish'd Preacher, I shall at-
 tempt nothing after him with so much
 Disadvantage. His Advice you will fol-
 low, and in following it will adjust your
 Measures, according to the different
 Frame and Constitution of your Fami-
 lies Abroad, from what they would
 bear in your Native Country: One of
 which Performances is left to your Duty
 and Piety, the other to your Prudence
 and Discretion.

3. If the Words accommodated to
 the present Condition of *Christianity*, are
 taken in the most accurate Manner, so
 as to import a Society, wont regularly
 to assemble in a Private House, for
 Common or Publick Worship, or for
 the joining in that Performance and
 Celebration of Religion, which is a
 Ministerial Act; then, as every such
House is eminently a *Church*, so what
 Houses are intitled to that Name and
 Character, it will not be difficult to deter-
 mine. For the Office of those who are
 admitted into Holy Orders, being in its
 Nature unlimited and universal, but the
 usual and standing Exercise of it limited

Sermon to a particular Place by the National
 V. Laws, Customs and Constitutions, Sacred and Civil; when, agreeably to these, a Minister of Religion is appointed constantly to officiate in a House or Family, the *House* Commences a *Church*, and the Family has thus far the Nature of a Parish.

I need not observe, after what manner this Character is extended, with Regard to several Societies, especially to those establish'd in Foreign Parts, which enjoy the Happiness of Assembling for the Regular Exercise of their National Religion. In most of which Cases the Person Officiating, is not barely a Domestic Chaplain (however happy in that Relation,) but approaches still nearer to the Duty of a Parochial Minister. And this (in the last Case,) whether the Place of Assembly be Publick or Private, in a *Church* or *Chapel*, more properly so called, or in the *House* of the Chief Officer, and Commission'd Representative of the Nation.

III. Which leads me to the *Third* and last Enquiry propos'd, upon the Words of the Text: What Uses they will afford, applied to the Circumstances of this Audience.

And here I believe they may be especially useful,

First,

First, As a Commendation and Encouragement.

Secondly, As a Caution and Admonition.

First, As a Commendation and Encouragement.

Indeed, the Praise of God himself, and the Favours of his Providence, Spiritual and Temporal, are, thro' his Holy Word, in a special Manner, promis'd and engag'd to those who promote the Divine Service in their Station and Residence, and either contribute according to their Power to the building and adorning the House of God, or, by dedicating their own House to that Religious Use, advance it to the same Honourable and Sacred Character.

I shall mention only the Royal Example of *David*, whose unparallel'd Affection and Zeal in this Regard made him so earnestly wish and desire, that he might dwell in the House of the Lord all the Days of his Life, and be even a Door-keeper there, rather than dwell in the Tents of the Ungodly. Of this His devout Concern, the chief Instance is twice recorded in his Story, and expressed with the truest Simplicity,

Sermon plicity, the most Engaging Eloquence.

V.

2 Sam. 7.

1 Chron.
17.

Now it came to pass, (says the Sacred Historian,) as David sate in his House, that David said to Nathan the Prophet: Lo I dwell in an House of Cedars, but the Ark of the Covenant of the Lord remaineth under Curtains.—And it came to pass the same Night the Word of God came to Nathan saying: Go and tell David my Servant, thou shalt not build me an House to dwell in; for I have not dwelt in any House since the Day that I brought up Israel unto this Day, but have gone from Tent to Tent, and from one Tabernacle to another. And then, among the renewed Promises of Blessings to his People and his Family the Prophet uses this Remarkable Expression: Furthermore I tell thee, that the Lord will build thee an House. We see the very Desire and Intention of Holy David to build an House to God, was rewarded with the sure Promise of having his own built up, establish'd and preserv'd, by the Divine Blessing. This Religious Design, together with the Gracious Acceptance of it, we find thus express'd in another Place, The Lord said unto David—whereas it was in thine Heart to build an House unto my Name, thou didst well that it was in thine Heart. And in the close of the Narrative, but now recited, we have David's Acknow-

1 Kings 8.
18.

knowledgments, and Devout Thanksgi-
 ving on the Occasion, which every one
 that wishes well to the Publick Worship,
 especially each of those who not only de-
 sire, but *find, a Place for the Lord, an Ha-
 bitation for the Mighty God,* or who in-
 crease the Number of Churches at Home,
 or Abroad, may with due Humility, and
 in a just Proportion, apply to himself
 and his own House; — *Therefore now let* 2 Sam. 7.
it please Thee to bless the House of thy Ser- 29.
vant, that it may continue for ever: For
thou, O Lord, hast spoken it, and with thy
Blessing let the House of thy Servant be Ble-
sed for ever.

2. Secondly, The Words of the Text
 are no less improveable to our Use, as a
 Caution and Admonition.

For whilst agreeably they remind us
 of the undisturb'd Continuance of our
 Religious Exercises, they should like-
 wise engage us to walk Worthy of our
 Light and Advantage, and to answer
 the Intention of our Common Blessing;
 to improve, increase, and *abound more and*
more, under the Regular Means of Grace,
 so kindly afforded us, and so power-
 full protected: To excel in the good Of-
 fices of Love and Friendship, and Cha-
 rity, as Persons of *one Mind in one*
House,

Sermon *House*, and in that *House* which is the
 V. *Church*; to give a serious, devout and
 constant attendance at the Publick Service, and above all to join in the most solemn Act of Religion, the Holy Sacrament of the Lord's Supper, which is especially Ministerial, and which in the highest and most peculiar Manner denominates the *House* a *Church*.

There is not a more patheticall Warning against Remissness and slow Improvement under Spiritual Advantages, (under the Name and Character of a Church,) than in the second and third Chapter of that otherwise Mysterious Book the *Revelation*, which seems yet in this Regard, as clear and instructive as any other Part of Sacred Writ. Now the Christian Society in *Laodicea*, and perhaps the *Church* in the *House* of *Nymphas*, or of his nearest Successors, as it is honour'd with one of those Divine Admonitions and Expostulations, so is it at the same time reprov'd for Lukewarmness, and Indifference in Religion; and advertiz'd of the Danger to which thereby it stood expos'd, that of being utterly abandon'd and rejected. But our Blessed Lord, who hath a feeling of our Infirmities, (as having condescended to be the Partner of our Nature, and our Elder Brother

Brother in the House of God,) as in those Sermon
 his Commonitory Charges to the *Chri-* V.
stian Assemblies, he began to exercise his
 Office of a Judge, so in *Judgment* he was
 pleas'd to *remember Mercy*, and to mix
 such a Degree of Mildness with his Ter-
 ror, as to assure the same Society, that
 if they were thus Zealous and sincerely
 Penitent, he would so bless their Sacred
 House, as to be himself in the kindest
 Manner their Friend and Familiar Guest:
As many (says he) as I love, I rebuke and
Chasten; be zealous therefore and repent,
Behold I stand at the Door and knock, if any
Man open to me, I will come in and sup with
him, and he with me.

And as your Zeal in the Exercise of
 your Religion will be more commenda-
 ble, in your not being offended at the
 Weakness of the Instrument, so I ought to
 observe, that the Divine Warning or
 Reproof, above intimated, is not ad-
 dress'd to the People, but to the Mini-
 ster, or not otherwise to the People,
 than by and thro' the Minister. May
 it (so far as it can here be apply'd,)
 effectually prevail with both, to avoid
 the Charge objected, that they may e-
 scape the Threatning, and inherit the Blef-
 sing; that our Lord may *delight to dwell*
with us, and be in us, and to establish the
thing

Sermon

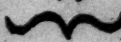
V.

thing which he hath wrought among us; by granting a farther Confirmation, and perpetual Continuance of our Religious Privilege, under a constant Succession of able and regular Pastors, to make the largest Amends for the many Infirmities, and great Unworthiness, of the First.

At Present, the meanest Instructions are enforced by so Great Examples: Persons who among all Advantages and Accomplishments have so learned *Christ* as not to be ashamed of him or of his *Word*, esteeming their Belief in him, their chief Claim to Sense, and their Relation to him their first Title of Honour.

Your Imitation of them, will best engage their Assistance and Favour. So that, they shall imploy their Experience of when Foreign Churches and States in the Support of their own, they will be pleas'd to undertake the Patronage of your Society, Spiritual and Civil.

As I presume to bear them Witness, that they have a great Zeal for you, joying and beholding your Order, and the Stedfastness of your Faith, and the Regularity of your Devotions; so let us still learn from them, how to behave our selves in the House of God, which is the Church of the Living God, the Pillar and Ground of Truth. And since Great is the Truth and must prevail, since
already

already it has so far prevail'd, that both Sermon
to them and us, the *Word of God* has had V.
free Course in these Regions, overcoming 
the nicer Jealousie, and more violent
Opposition of former Times; let us de-
sire leave to join with them in that Joy-
ful and Devout Acknowledgment of the
Apostle; *Thanks be unto God for his Un-
speakable Gifts!*

I conclude with that Excellent Collect.

‘ Lord, we beseech Thee, keep thy
‘ Household, the Church, in conti-
‘ nual Godliness; that thro’ thy
‘ Protection it may be free from all
‘ Adversities, and devoutly given
‘ to serve Thee in good Works, to
‘ the Glory of thy Name: Thro’
‘ *Jesus Christ* our Lord. *Amen.*

...it has to be proved that such
...the Word of God has had
...overcoming
...and more violent
...for us do
...in that
...of the
...for the

I conclude with this Excellent Collected

...we believe that, keep the
...the Church in court
...and Godliness; that they
...Protection in the presence of
...Advantages, and thereby gives
...to have these in God's Word, to
...the Church of the future; that
...God's Word, and thus

SERMON VI.

3d Epistle of St. JOHN v. 2.

*Beloved, I wish above all things that
thou mayest Prosper and be in Health,
even as thy Soul prospereth.*

BY the Divine Order and Appointment, as in the Nature and Reason of things, there's an intimate Connexion between Religion and Civility, Virtue and good Manners; and how rude soever the mask of Piety may appear, yet it's genuine Aspect is the very *Beauty of Holiness*, ever pleasing and agreeable, ever amiable and obliging. In which, as in all other Lights and Advantages, our *Christian* Profession asserts its own Excellence and Prerogative; demonstrating it self the best temper'd Institution,

Sermon stitution, aptest to *rejoyce* and enlarge the
 VI. *Heart*, to make us easy in our selves,
 and acceptable to one another. And this
 Character of the Gospel is illustrated by
 the perfect Example of its Author, *who*
went about doing Good, who was so Meek
 and Lowly, so Accessible and Conversi-
 ble, as to shew that in him, dwelt all
 the Refinement and Exaltation of Hu-
 manity, as well as all the Fulness of Di-
 vinity. The Holy Apostles, his imme-
 diate Attendants, especially follow'd
 their Master's Steps, or were *Imitators of*
Christ, in Humility and Condescention,
 especially fulfill'd his last Commandment
 of *Loving one another as he had lov'd them*.
 And yet in that glorious Company, one
 is more distinguish'd by this glorious
 Imitation. It is He whose Words I have
 now repeated to you, for our present
 Exercise and Inquiry. It is he who in
 Language so sweetly Charming, has
 charm'd so wisely.—*Beloved I wish above*
all things that thou mayest prosper, and be in
Health, even as thy Soul prospereth.

What I shall attempt upon these
 excellent Words is; *First*, To give some
 Illustration of them as they stand in the
 Epistle; And *Secondly*, To deduce some
 Inferences from them, as they may be
 applied to our Instruction and Use.

1. As

1. As to the former Part, or the giving some Illustration of the Words as they stand in the Epistle, I desire leave to consider, Sermon VI.

First, The Author of them, or the Person Writing.

Secondly, The Subject of them, or the Person to whom they are Written.

Thirdly, The Matter and Import of them, or the good Wishes they contain.

1. *First*, For the Author, or Writer; it has, indeed, been asserted by some, in Ancient and Modern Times, that this and the preceding Epistle belong not to the Apostle and Evangelist St. *John*, but to another of that Name, his Scholar, and Successor in the Church of *Ephesus*. On the Contrary, there are many good Arguments, as well from the more General Consent of Antiquity, as from the Agreement of Phrase and Expression, by which Learned Men have evinced, that the two latter *Epistles*, have one and the same Author with the first, which is on all Hands embrac'd as Canonical, and has been ascrib'd to St. *John* the
H Evangelist,

Sermon
VI.

Evangelist, by a Title unexceptionable and uncontested. And one of the Reasons urged to this Purpose, is the kind and endearing Language, the moving and affectionate Address; such as not only shews an exact Resemblance with the First, and ever undoubted Composition, but is indeed the proper Character of the Loving and Beloved Disciple. His natural Goodness of Temper, improv'd by Divine Grace, seems yet farther to have been sweetned and softned by his great and extended Age; in which still continuing his Spiritual Office and Charge, as he honour'd the Faithful with the Name of his Children, so he address'd them with all the Tenderness of a Fatherly Affection: *Love* was the Genius of his Sermons, and of his Epistles, the summ of what he spake and wrote: *In his Tongue was the Law of Kindness*, and no less in his Style. And this not only with Regard to the whole Body of *Christians*, or to that Church which immediately he guided and govern'd, but also to private Believers, who had the Pleasure and Advantage of his Friendship. As appears, by his adding to his First and General Epistle, two others which are Personal and Particular; one inscrib'd to the *Elect Lady*, the other to the

the Beloved Gaius, with which at present Sermon VI.
 we are concerned, and which is introduced with those Engaging Terms, and that Happy Direction: *The Elder to the Well-Beloved Gaius whom I love in the Truth: Beloved, I wish above all things, that thou mayest Prosper, and be in Health, even as thy Soul prospereth.*

Which leads us, having consider'd the Author of the Words, or the Person Writing, to consider,

2. Secondly, The Subject of them, or the Person to whom they were Written.

It has not improbably been suppos'd, that the Gaius, who received this Honour from St. John, is the same Gaius of Corinth, whom St. Paul, has mentioned in his Epistle, from thence to the Romans, 16. 23. and has describ'd by no dishonourable Title when he calls him, *Gaius mine Host, and of the whole Church*, or, who has given Reception and Entertainment to me, and to the whole Company of the Faithful in this City.

But whether or no they are one and the same Person, it's certain the Characters agree with little less Exactness than the Name. For those Ornaments, and Virtues of Hospitality, Generosity and Charity, which St. Paul commends in

Sermon that brief but noble Testimony, St. John

VI. has recorded in a more particular Narrative, and with more ample Praise: *Beloved* (says he) *thou doest Faithfully whatsoever thou doest to the Brethren, and unto Strangers, who have born witness of thy Charity before the Church, whom if thou bring forward on their Journey after a godly sort thou shalt do well: Because that for his Name's Sake they went forth.*—*We therefore ought to receive such, that we might be Fellow-Helpers to the Truth.* In which Report and Representation, as by the Brethren are meant the *Christians* of the same Place and Society, so by *Strangers* are, (I presume) especially meant the Persons commission'd and deputed by the Governours of the Church, to go forth and preach the Gospel in distant Regions.

This for the *Second* Particular, the Person here Saluted, the Good and Generous, the Charitable and Hospitable, the Dear and Well-beloved *Gaius*; so kind a Friend, so courteous an Entertainer, so bountiful a Patron and Benefactor to all that join'd with him in the same Common Faith, and to those especially who were the Instruments of publishing and recommending it to others.

Having,

Having, then, observed as well the Sermon VI.
 Subject of the Words, or the Person to whom they are written, as the Author of them, or the Person writing; let us proceed to Examine the Matter, and Import of them, or the Good Wishes they contain: Which is the *Third* and last Particular, under the *First* General Head of Discourse. — *Beloved I wish above all Things, that thou mayest Prosper, and be in Health, even as thy Soul prospereth.*

The Phrase in the Original which we render *above all Things* is equally, if not more, capable of signifying *in, or concerning all Things*, agreeably to which in the Excellent Version of the *Port Royal*, the Text is given us thus: *Beloved, I pray God, that all Things may be in as good a state with you in Regard to your Affairs and Health, as I know them to be in Regard to your Soul.* And a Learned Commentator of our own Nation, preserving the same Allusion, has thus enlarg'd upon the Words in his Paraphrase: *Beloved, I wish that thou mayest Prosper and be in Health in all Things Temporal, even as thy Soul prospereth in all Things Spiritual.*

I am not here to engage in a Critical Enquiry; especially when the Difference is of so little Weight, and such as, tho' not unworthy to be mentioned, seems

Sermon yet unnecessary to be pursued. For
VI. whether in our Language we prefer the
Terms, *above all Things*, as belonging to
the Wish and Affection, or *in all Things*,
as relating to the Comparison and Al-
lusion, the Force of the whole Sentence
remains unalter'd, and comprehends in
Brief the true Description and Character
of Happiness. The three Great and Ca-
pital Advantages, the Summ of all desire-
able Good, are here distinctly enumerated
and express'd; namely, Success in Bu-
siness, Health of Body, and Improve-
ment of Mind. And in this Compleat
Account it is not only the Substance of
the three Noble Articles that claims our
Observation and Regard, but likewise
the Order in which they are ranged, the
Place which respectively they fill and a-
dorn. The Series is not only drawn
with the greatest Justice, but even with
the nicest Accuracy, and, rising by pro-
per Degrees, is advanced to its full Height
and Perfection. Those several Ingredi-
ents which enter into this Sovereign
Composition are here set down from
the lowest to the highest, both accord-
ing to their Value or Importance, and
likewise according to their mutual
Dependence, or the Connexion they
hold with each other. First, according
to

to their Value, or Importance; for, when Necessity brings us to the Trial, who among Men would not buy and redeem his Health with his Estate? or who among *Christians* does not acknowledge that Health or even Life is to be given in purchase for his Conscience or Religion? And then, Secondly, according to their Dependance or Connexion; for Prosperity requires Health to give a Relish to Enjoyment; and Health itself is sweetned by the Feast of a good Conscience: The First without the Second would tantalize and deceive us; both the former, if Separate from the last, might prove a Curse and not a Blessing. Good Health, added to good Success, is the Perfection of Worldly Felicity: A good Conscience, which is the only sound Mind, added to a sound Body, and Successful Business, joins Heaven to Earth, raises and improves the Taste of Present and Temporal Joys, with the Anticipation of Future and Eternal; it stands upon the Height of Bliss, in this World and reaches, or opens, into that of the other. — *Beloved, I wish above all Things that thou mayest Prosper, and be in Health, even as thy Soul prospereth.*

This was the *First* part of the Brief Design upon these Excellent Words, the

Sermon
VI.

giving some Illustration of them as they stand in the Epistle: From which I now pass to the *Second* which is,—

II. The deducing some Inferences from them as they may be applyed to our Instruction and Use.

The most Obvious, and perhaps the most Useful, are these two, *First*, the Obligation of wishing Well to our Friends in their Temporal Concerns, or that they may *Prosper and be in Health*; *Secondly*, the Rule and Measure, the Order and Proportion of these good Wishes in Subserviency to their Spiritual Advantage; or that they may *Prosper and be in Health, as their Soul prospereth*.

1. *First*, we may hence infer the Obligation we have of wishing Well to our Friends in their Temporal Concerns; or that they may *Prosper and be in Health*.

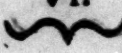
It is easy to imagine that the Sacred Composition of which we treat, being a Letter of Civility, as well as of Authority, St. *John* in this part of the Salutation speaks as a Man, in the other as a Christian; in this as a Friend, in the other as an Apostle. For tho' the stricter Alliance, and more intimate Union, among *Christians*, gives them a greater Sympathy of Affections and Interests,

terests, renders their Health and Success mutually dearer and more pleasing; their Misfortunes and Pains alternately more Sensible and Afflicting; yet by Nature, as well as by Grace, all Men are *Members one of another*, and by Consequence are to have a Feeling of each others Joys and Sorrows: All are Born Sociable, that all may be Kind and Communicative: All are made Companions, that all may be Friends. And therefore it is a manifest Abuse of Names and Things, to confine the Art of Policy and the Knowledge of the World, to the Narrowness of present Self preservation, and merely personal Advantage. For, as *Policy* is indeed but another Name for Society, and the *World* for Mankind, so the true Politician, instead of being a Secret Enemy, is an open Friend to Mankind; and he has attain'd the best Knowledge of the World, who knows how to help and oblige as large a Part of it as is possible. Yet, in the way of the Text, he may Oblige and Assist the whole. For tho' Actions indeed are limited to our Condition and Sphere, yet Wishes have an Universal Empire. He that desires and prays for the Happiness of all, so far promotes it, and is entitled to the Name of a Common Benefactor.

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VI.

Sermon factor. Where the Need of Others may

VI.  require, and our own Power extends, we are not to give Wishes instead of Effects, like *Clouds without Water*, nor, in the Instance of *St. James*, to say to those who are naked and destitute of daily Food, depart in Peace, be ye warmed, and filled. But where Action fails by the Rules of Prudence, or the Circumstances of either Party, there Affection succeeds, and never fails: A willing Mind is there accepted by God and Man; nor barely accepted but esteem'd and priz'd. And since what we love, we delight in, and what we delight, in we wish; to delight, or rejoyce, in the Welfare of others, has ever been judg'd to belong to the Character of Humanity; and the Great Philosopher, in his Treatise of Morals, has Reason to set a Mark of Infamy on the opposite Distemper, or the Rejoycing in others Sufferings, as the farthest Degeneracy from our Common Nature, the last Corruption and Malignity of Vice.

Ἐμψυ-
γερσία.

To Conclude this Inference, as it's agreed among Philosophers and Divines, that there are Natural Rewards and Punishments, attending as the Guards of Natural Duty, however sometimes obstructed or intercepted; so is it evident that in this easy, this Noble Duty of
Kind-

Kindness and Good Will, the Performance, or Omission, of it can never lose its Reward, or escape its Punishment: Sermon VI.

Because each immediately rewards or punishes it self. According to the Maxim of the wise King, *A sound Heart*, (that Prov. 16. is a sincere and friendly Heart,) *is the* 30.

Life of the Flesh; but Envy the Rottenness of the Bones. So that, while he who watches for the Adversity, or Infirmary, of others, consumes as they increase, and even dies to behold them live; he that wishes them Prosperous and Healthful, seems already not only to enjoy their Prosperity, but to breathe their Health, and even to live with their Life, as well as with his own.

2. *Secondly*, As we may infer from the Text, the Duty of wishing well to others in their Temporal Concerns, or that they may prosper and be in Health, so may we infer likewise the Rule and Measure, the Order and Proportion, of these Good Wishes, in subserviency to their Spiritual Estate, or *that they may prosper and be in Health, even as their Soul prospereth.*

For without this Subordination and Direction, our good Wishes lose their Grace, and their very Name; and since

Sermon a less Good, when it hinders a greater, becomes so far evil, what is it but to wish evil to our Friends, if we wish them the former, in bar or prejudice to the latter?

The great and noble Rule, or as St. *James* has styl'd it, the *Royal Law*, of Friendship and Charity, is the *loving our Neighbour as our Selves*; and by Consequence the wishing to our Neighbour, what we wish to our selves. But now as well the clear Remonstrances of Reason, as the frequent and powerful Admonitions of Holy Scripture, engage us to confess, that we are not otherwise to wish, or to pray for any Temporal Gift or Possession, than as it is consistent with our better Interest, and useful in order to Spiritual Things. So that, applying this Rule to our Friend or Second-self, (in Strictness,) we should not wish absolutely, that he may be Prosperous and Successful, Healthy and Vigorous; but conditionally, and with this Reserve, so far as either Advantage shall assist him in being good, and doing good, in dedicating and returning each to the Divine Author, and Fountain of Both, imploving the Health in his Service, and the Success for his Honour. As, therefore, we may be said truly to love our selves,

selves, when, according to our Lord's Sermon
 Divine Precept, we *seek first the Kingdom* VI.
of God, and his Righteousness, humbly ex-
 pecting that *all other things* Necessary *Matth. 6.*
 or Convenient *shall be added unto us;* 31.

so we truly demonstrate our Love to our
 Brother, when we desire to engage him
 in the like Search, or Pursuit, as the main
 of his Duty, and wish him the like Ad-
 dition, as a part of his Reward.

It is true, in our common Address, and
 according to the receiv'd Forms of Speech
 and Writing, we repeat only the two
 former Branches of St. John's Wish, o-
 mitting the last or the serious Part. But,
 then, Charity still implies what Civility
 does not always express; and in every
 kind Salutation, the Language of the
 Heart is intirely this of the Text.—

*Beloved, I wish above all things that thou
 mayest prosper, and be in Health, even as
 thy Soul Prospereth.*

Having finished what was proposed,
 by endeavouring *first* to explain and il-
 lustrate this admirable Form of the Apo-
 stle; and *then* to apply it to our Use; I
 shall only, in Conclusion, offer two
 Remarks upon the whole, the one Gene-
 ral, the other Particular.

1. *First,*

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1. *First*, The general Remark is this, That as what above all things we desire our selves, we are oblig'd above all things to wish to our Friends; so we must not forget to argue the other way, and to conclude, that what above all things we wish to our Neighbours and Friends, we are above all things oblig'd to desire, and follow after, our selves. And this by the same Rule, and in the same Proportion; or, principally with Regard to our Religious, and then secondarily, to our Natural and Civil Interests. As we are always but too remiss in the former, in improving our Spiritual Talents, and computing the Gains, and examining how our *Soul prospereth*; so we may prove some times too deficient in the latter, in the Prosecution of our Lawful Advantage, or in the Care of our Health and Safety. Among the Young and unexperienc'd, especially the generous and well humour'd, there seldom want Examples of such as wish better to others, than they seem to wish to themselves; or of those who, having Courage enough even to die for their Friends, have not Care enough even to live for them. Now, if with the truest Sincerity, and warmest Affection, we wish

wish to others, what we are our selves. Sermon
Indifferent to obtain, or Negligent and VI.
Careless to preserve and enjoy, we shall
find this, which is sometimes call'd an
Excess of good Nature, to be, in the
Event and Consequence, 'a Defect of it;
as the greatest Disobligation to those,
who give themselves so kind a part in
our Welfare. Or, however, we must
acknowledge after all, that the Chara-
cter of being no ones Enemy but our
own, is, at the best, the style of Com-
passion, rather than of Commenda-
tion.

2. Secondly, The Particular Remark
on the Text, and what alone remains to
be here added, is this; that altho' this
Obliging and Affectionate, this Excel-
lent and even Divine Form of Salutation,
would at all times so much delight us
from others, and so well become our
selves to use; it seems yet, at present, to
be a *Word fitly spoken*, or, to bear a pecu-
liar Affinity to our Circumstances and our
Thoughts. For after the late unusual
Impediments in Business and Commerce,
what more opportune, than to wish that
you may *Prosper*? Again in the midst of
the Heats of this Climate, at this Sea-
son, what more agreeable, than to
wish

Sermon with that You may *be in Health*? And,
 VI. lastly, at a Time of resuming Your Religious Exercises, after their late Intermission, what more acceptable, than to wish *above all things* that Your Souls may Prosper?

‘ Almighty God, who seest that we
 ‘ have no power of our selves, to help
 ‘ our selves, keep us both outwardly
 ‘ in our Bodies, and inwardly
 ‘ in our Souls; that we may be defended
 ‘ from all Adversities, which
 ‘ may happen to the Body, and
 ‘ from all evil Thoughts, which
 ‘ may assault and hurt the Soul;
 ‘ through Jesus Christ our Lord.
 ‘ Amen.

 SER.

SERMON VII.

MATTH. XVI. 26.

What is a Man profited, if he shall gain the whole World, and lose his own Soul; or, what shall a Man give in Exchange for his Soul?

AT the 21st verse of this Chapter, our Blessed Lord, to prevent the Surprize of his Disciples at what should afterwards befall him, not only opens to them the mournful Scene of his Approaching Passion, but adds the comfortable Assurance of his Resurrection: Of which Discourse, the former, or the unpleasant Part, made so much stronger an Impression on their Minds, that one of them, and one, who a little
I before,

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before, upon occasion of his good Confession, had receiv'd so noble a Character and Commendation, now, more affectionately than discreetly, undertook to admonish his Master, and to desire him that he would have more Regard to his own Safety; *Be it far from Thee, Lord; this shall not be unto Thee.* Which most improper and unseasonable Caution, was so very opposite to our Lord's Intention, of giving his Life a Ransom for many, and taking away Sin by the Sacrifice of himself; that, as highly as he before applauded St. Peter's generous Faith, he now as severely rebukes his mistaken Charity. Soon after, addressing himself to his Disciples in General, or as it is in St. Mark, to the whole Multitude, He undeceiv'd them once for all, acquainting them that, whatsoever indulgent Notions they might form of Ease, and Security, under him their Messiah, and Prince, yet Self-denial, Affliction and Persecution, the leaving all, and taking up the Cross, with no improbable View of Suffering on it, could only qualify and accomplish them for his Kingdom, who was himself to be made perfect thro' Sufferings: *If any Man will come after me let him deny himself, and take up his Cross and follow me; for whosoever will save his Life shall lose it, and whosoever*

Whoever will lose his Life for my Sake shall find it. Sermon VII.

And then, to resolve this seeming Paradox, and to shew, That the whole Procedure was built upon infinite Reason; That is, upon the infinite Disproportion between Temporal Life, and Life Eternal; He adds these ever memorable Words so natural and familiar, yet so great and divine, so worthy of him that spake as never Man spake: *For what is a Man profited, if he shall gain the whole World, and lose his own Soul; or what shall a Man give in Exchange for his Soul?*

A Question that implies the strongest Argument, such as, like the first Principles in Sciences, does not want our Proof, but our Attention. In order to the obtaining of which, I shall endeavour to shew the Excellency and Force of this Argument;

First, By a General Observation on the Kind, or Nature, of it.

Secondly, By some Particular Remarks on its Matter, or Substance.

Each of which Divisions, I shall conclude with a suitable Application.

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I. The General Observation which may engage us to attend to the great Argument, propos'd, is, that 'tis an Argument to Interest and Advantage.

For Reason and Interest here draw the same way, and Self-preservation in its just Extent, or the Preserving our selves unto Everlasting Life, as 'tis the first Command of Reason, so is it the supreme and leading Interest of Humane Designs. It is true, this is often postpon'd in Practice; because many inferiour Interests being then nearer, and more immediate to us, affect us more strongly than greater Interests in a remoter View.

Mr. Hooker.

Interest in its proper Sense is but another Name for Good. *Good doth not move by being, but by being Apparent*: Nor even by being Apparent, does it move to a Preference in our Choice, except apparently a greater Good than any other that is its Rival. So that if the really greater Interest, or Good, be either ob-
scure'd, or diminish'd, to our View, that which is greater in Appearance, and in Appearance only, is prefer'd: Whereas the former, if well attended to, and seen in a due Light, is *Great as the Truth*, and must prevail.

Whoso-

Whosoever of you is pleas'd to consult himself, will observe, that these are not curious or refin'd Speculations, but the genuine Risings and Workings of the Mind, the natural process and train of Thoughts, in Addressing your selves to Action; the very Theory of Business, and Philosophy of Commerce. You accept and embrace such a Proposal in Trade, such a Sale, such a Purchase, such a Bargain, or Exchange, not absolutely because it is your Interest, or Profit, (for by secret Reasons, or thro' unforeseen Accidents, it may prove otherwise) but because to your best Judgment it appears to be so: Nor barely because it appears an Advantage, but appears greater than any other that now offers it self on the same Subject, and therefore has the same Privilege in your Will, as at a Publick Sale the Highest Bidder. Again, an Apparent Interest does not move You to give it the Precedence, merely by being present, but by seeming to exceed all that are in Sight, whether near or remote; the Distance being accounted for, and the Greatness balanc'd against it; for here your Reason is not so apt to Miscalculate. If the parting with a smaller Good that's certain, for a Greater that's only probable, be the

I 3

ground

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ground of Insurances and Adventures, much more, the giving a little in Hand, for a great deal that will certainly come, or a petty Possession for a large and secure Reversion, is the Principle of Men of Sagacity and Oeconomy.

That this is the very Case between the Soul and the World, is what your own Thoughts have determin'd. For, if the greater Interest, rightly apprehended, and thoroughly weigh'd, must prevail, and if that be the greater Interest, which is strictly the Interest of your selves, in which your very Persons, as well as Fortunes, are the depending Stake; then all without you must be nothing to you, when your selves are in Competition. If the *Life*, the Animal Life, be *more than Food, and the Body than Raiment*, the Soul is either less in Value than the Body, or greater than its Food and Raiment, with all its Necessaries, Ornaments and Accommodations; and if greater than these, then greater than the World, which, at the best, pretends to be but a larger Market or Exchange, supplying ample Provisions for the Body.

This Reasoning is yet improv'd, if we consider, that the Soul and Body are so intimate Partners and Associates, That, upon the main, if one of them gets or loses,

loses, the other is a Gainer, or Loser Sermon
 with it. And, in Effect, the Care of the VII.
 Soul is likewise the Care of the Body;
 being the ordinary and most probable
 Means of preserving it in this Life, and
 the only Means of saving it in the other;
 the great Security of the Natural, the
 only Hope and Assurance of the Spiritual,
 or Glorious, Body.

It has been observed on this Argu- Dr. Sher-
 ment, by an Excellent Writer, that lock of a
our Saviour does not here Philosophize about the Future
Nature of the Soul, and how much an Im- State.
mortal Spirit excels the whole material World,
and therefore that he who loses his Soul, loses
that which is of more intrinsic Value than the
whole World: But he uses a more sensible Ar-
gument to make Men Good. It is the same
Soul which must feel the Happiness, or Mi-
sery of this World, and of the next which is
the only Principle of Sensation in both Worlds.
He appeals to every Man who will think
seriously of these Matters, to judge for himself.
For every Man hath a natural Sense of this,
That it is better to be happy than miserable;
That it is better to forfeit a Temporal than
an Eternal Happiness; That it is better to
lose this Life and all the Advantages of it,
than to be miserable for ever. If any Man
wants a Proof of this, let him (says he) but
reflect upon the Frame and Constitution of his

Sermon *own Mind, and consult those Passions which*
 VII. *he finds there, and he will need no other Ora-*
 cle. *The Sense of Nature is stronger, and*
more powerful than any other Arguments.

Yet, as even this Natural Sense increases its Power in those whose Birth and Education, Capacity and Experience, distinguish them from the Vulgar; so an Argument to Profit or Interest, is peculiarly strong and cogent with those, who are vers'd in the Measures of Interest, and exact in the Comparative Worth or Value of Things. Such an Argument seems to recommend and endear its self to you, by waiting on you in your own Province, speaking your own Language, and using the Terms of that Art, of which you are the profess'd and acknowledged Masters.

There's nothing more evident in Fact, or more natural in the Order of the World, nothing of which we are more frequently admonish'd by the Divine Oracles, than that a Life of gainful Business is especially a State of Temptations; in which Regard the *Cares and Riches of this Life*, are set on the same Foot with the *Pleasures* of it, as too often equally Fatal and Pernicious. Yet by these Temptations, are not only meant the Opportunities of Deceit, Injustice, or Oppression,

pression, which are guarded against by natural Conscience, or Probity; but likewise all secret Engagements to an immoderate Pursuit, even by just Methods and honest Ways. For a Man who is very Industrious, and, comparatively, very Innocent, in his Secular Office and Affairs, may, by that very Industry, be taken off from a fit Attendance on Spiritual Things, or from *giving all Diligence, to make his better Calling and Election sure*; and he whose Sense of Religion will not suffer him to submit to an unlawful Gain, may yet weaken that Sense, by too eager and passionate a Desire of such as is Lawful. The Conduct of the Holy Scriptures, is therefore admirable in this View; That since nothing is more useful and commendable than your Profession, and yet nothing more nice and dangerous, they chalk out to you thro' the whole Course of your Temporal Interest, the Way of seeking and preferring your Eternal; while every Part of Business presents you with so many Figures and Emblems of Duty, and, by Consequence, with so many familiar and agreeable Admonitions to it. For not only the Text expresses your great Concernments under the Names of *Gain and Loss*, of giving

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giving and taking in *Exchange*; but the same Allusion is observable, thro' the whole Strain and Series of the Gospel. If, then, the Adventurer for the Kingdom of Heaven, be so often resembled to a *Merchant-man*, if this be a Similitude, with which our Blessed Lord seems pleased, and on which the Holy Spirit delights to dwell, you will have another Principle yet to engage you in hearkning to the Voice of those Divine Charmers; and, what Reason well exercis'd so much persuades, and Interest well understood so much sollicitates, Honour and Ingenuity will oblige you to embrace, and to make your Advantage of the Comparison.

This is the Happy Art of being *wise* in your *Generation*, and at the same time *wise* as you are the *Children of Light*; of which the latter is properly the being wise for your selves; whereas, in Effect, the former is the being wise for others; for them that are to live upon your Labours, and hereafter to enjoy those Fruits of your Industry, which at present you *know not who shall gather*.

In one Word, the great Point of a Man of Business and Traffick, of Knowledge and Discretion, is to *fit down first, and count the Cost, or take his Bill, and fit down*

down quickly and write ; not, according to the Advice of the unjust Steward, that he may falsify and lessen the Debts, but that he may weigh them against the Profits and Returns, compare the Possession with the Expectation, the Uncertainty with the Certainty, the Adventure with the Prize, things Present with Future, Temporal things with things Eternal.

He that shall thus balance the Gain and the Loss, will, with the Apostle, *count all things but Loss, for the Prize of his High Calling, for the Excellency of the Knowledge of Christ Jesus, and of Faith which is to Salvation*: He that with this Exactness shall make up the Account, will doubtless write at the Foot of it; *What is a Man profited if he shall gain the whole World and lose his own Soul; or what shall a Man give in Exchange for his Soul?* Having finished the first Part of what was propos'd from the Text, in order to shew the Excellency and Force of this Divine Argument which it contains, by offering a general Consideration on the Kind and Nature of it; I proceed to the second Part, or

II. The offering some particular Remarks on its Matter or Substance.

I. First, Let us consider, that 'tis impossible to *gain the whole World, tho' with the Loss of the Soul.*

To

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To our Blessed Saviour alone, *in the Days of his Flesh*, and of his Tryal, *all the Kingdoms of the World*, and *the Glories of them*, were promis'd in Form: He alone was tempted, or proved, with that Offer, *All this will I give Thee*; and he alone, by his own Strength, could reject the Proposal, or, after so glorious a Manner, *oversome the Tempter and the World*.

In the Forms and Methods of Reasoning, there is scarce any more powerful to demonstrate, or more effectual to convince, than the supposing but not granting, an impossible Case; and then shewing, that, even if possible, it does not prove, or justify, what's contended for on the other side. This is the Demonstration, and Conviction of the Text: it makes an impossible Supposition, that a Man should *gain the whole World*; and yet the Consequence which some might be apt to draw from this Supposition, that, for the *gaining of the whole World*, 'twould turn to Account to *lose ones own Soul*, with infinite Reason it denies. And that the Case here suppos'd is indeed impossible, it would be lost time to prove. For 'tis not the *adding House to House, and Field to Field*, by whatsoever Arts and Methods, that can exhaust

exhaust the Treasures of Nature, or convert the *Indies* into a private Stock, or engross the *chief things of the Ancient Mountains, or the precious things of the lasting Hills*. Besides, as the Desire of Riches, or Honour, usually increases in Proportion to their Bulk, (especially when acquir'd at so dear a Bargain as the Souls Hazard, or Expence,) it seems probable, That he who should come the nearest to Universal Possession, would think his Abundance the most Scanty, Short, and Imperfect. As in Civil History, and among the Flights of Ambition, we never read that any Heroe, or Conqueror, bemoan'd himself with so much Regret and Melancholy, because he could not gain *more* of the World, as *He* did who vainly imagin'd that he had gain'd it *all*.

This Reflection should engage Men, who by the Divine Blessing on their Industry, are rich and increas'd in Goods, to set some *End to all* their *Labours*, and not to *bereave*, or deprive, their *Soul of Good*; to believe the great Maxim, or Principle, laid down by our Lord himself; That a *Man's Life consisteth not in the Abundance of the things that he possesseth*; and, in consequence of this Belief, to withdraw from the World, with which they have

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have been too much acquainted, and retire into themselves, to whom alone perhaps they have been Strangers. They who, with Solomon, have gathered to themselves *Silver and Gold, the Precious Treasures of Kings and of Provinces*, should with him likewise stand still, and look back on their Labour and Travel, and consider, that in Comparison of what he terms *the whole of Man, the fearing God, and keeping his Commandments all is Vanity, and there is no Profit under the Sun.*

Without such a Release from Business, such a Space of Thought and Recollection, such an Interval between the two Worlds, it is not probable, that the Relish of Earthly things should be sufficiently work'd off from the Taste, and if not, it will be *Bitterness in the End.* Wherefore, 'tis of the highest Importance, not only that a Dismission, or at least a Truce and Relaxation, be indeed obtain'd, but that, when obtain'd, it be employed in the Care of the Soul. Otherwise it seems, if possible, a less fatal Error for a Man to court the Business of the World with his last Breath, than to throw it off his Hands, and yet retain it in his Heart and Affections. Yet such a mistaken Man we read of in our Lord's Divine Parable, who, because his

Ground

Ground had brought forth plentifully, resolved to say to his Soul, *Soul, thou hast much Goods laid up for many Tears, take thine Ease, eat, drink, and be merry.* He declin'd, we see, the gaining any more of the Riches of the World, that he might lose himself in its Pleasures, and the Miser commenc'd an Epicure. Whereas the Employment of a Man, who has taken his Leave of the World, should not be the letting his Soul take its Ease, in a natural Sense, but in a Spiritual, that he may obtain true Peace and Tranquillity of Mind, or in the Gospel Language, *find rest to his Soul.* The true Use of Retirement from Business, is not the laying aside your Accompts, but the revising them, to examine what you have paid for so much of the World as you are Masters of; to make a full Restitution of what is perhaps anothers, a wise and charitable Disposal of what's certainly your own; and so to adjust the Balance, that you may not be final Losers. And then the Rich Man, may indeed sit down easy and satisfy'd with his Discharge, rejoycing in his Portion, and acknowledging of the Enjoyment, as well as of the Acquisition, that *this also is the Gift of God.*

2. Secondly,

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2. *Secondly*, Let us consider, that as it is impossible to *gain the whole World*, tho' with the *Loss of the Soul*, so is it too easy to *lose the Soul*, for the *Gaining a small part of the World*.

For all that fill the *broad Way that leadeth to Destruction*, are not those who violate *Honesty and Justice* (*regnandi Causâ*) for *Empire and Power*; nor those, who, by some notorious *Act of Fraudulency*, have undone private Persons and Families, or even Companies and Societies. On the contrary, the greatest Number of unhappy Men, are such as have parted with their better Hopes, and Interest, for a less valuable Consideration.

In Sacred History, the Example of *Esau*, is recorded as Infamous, who for a *Mess of Pottage*, or as we elsewhere read, for one *Morsel of Meat*, sold his *Birth-right*, And King *Ahab*, with very little more good Husbandry, is suppos'd then to have filled up the Measure of his Iniquities, and to have given the final Proof of that Character, That he had *Sold himself to work Wickedness*, when he gain'd the Accession of *Naboth's Vineyard*, and, because it could not be had for the *Worth of it in Money*, submitted to take the Proprietor's Life, and his own Soul, for the Purchase. How many are there, who

still consent to the like foolish and miserable Bargain, and make over their Souls for so slender an Addition to their Estate; or who even sell themselves for nought, in becoming a Sacrifice to forbidden and mistaken Pleasure, or venturing to kill, or to be kill'd, in the Defence of a vain and imaginary Point of Honour, or of an Unchristian Passion and Resentment?

If, then, we hold our Innocence by so slight a Tenure, that the smallest Offer may sometimes buy us out of it, by imposing upon our Error and Frailty, and taking us at a Disadvantage; this should oblige us, to keep the stricter Guard against *the Sin that doth so easily beset us*; to *abstain* so far as is possible from all Approach, *all Appearance of Evil*, still remembering, that if the *Soul* may be *lost* for so little a Share of the *World*, it may be endangered for a less.

A late Author, who has written with so much Judgment and Piety, of the *Present Corruption of Christians*, reckoning among other Causes, Mens particular Callings and Professions, thus expresses himself of yours, ' A Merchant should
' have a strict, and well inform'd Conscience, because he has every Day Opportunity of Practising unlawful Gain;
' with Impunity; as often as he buys
K and

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and sells, the Temptation returns; and is almost imperceptible; except he has great Niceness of Conscience, he will not be sensible of it; in as much as his Profession is Innocent, that he is allow'd to get, and that many unlawful Ways of getting are authoriz'd by Custom. Than which, we can't have a better Comment on those Aphorisms of the wise Son of Syrach: *A Merchant shall hardly keep himself from doing Wrong; and as a Nail sticketh fast between the joining of the Stones, so doth Sin stick fast between Buying and Selling.*

26. 29.

27. 2.

Indeed it seems as necessary for Gentlemen of your Employment to be vers'd, not only in the common Doctrine of Morality, the general Rules of Right and Wrong, but likewise in the particular Cases that fall under Practice, as 'tis for those who have the Direction of your Ships, to know the Bearing of different Lands, the Position of the Rocks, and Shelves, the Depth of Harbours, the Nature of the Currents, Tides and Winds, and other the like Particulars, without which their general Art of Navigation would be unserviceable, and their Compass useless.

It is an Excellent Caution, given us by the Son of Syrach, but now mention'd,

tion'd, *He that contemneth small things, shall fall by little and little.* This is generally interpreted as a Rule of Business and frugal Management; not to refuse small Gains, nor to overlook or neglect small Losses or Expences. But it is certainly applicable to a nobler Meaning, and holds with all manner of Strength in our Spiritual Oeconomy; and then the Inference from it will be the Apostles Admonition; *Wherefore let him that thinketh he standeth, take heed lest he fall.*

Those who are skill'd in the Anatomy of the Body, tell us with great Exactness, of how many Pieces this fine Engine is compos'd, how nicely it is set together, how easily broken and disconcerted, how many curious Channels and secret Conduits, or Conveyances, belong to the Fountain of Life; by what little Impediments, what inconsiderable Causes, they are stop'd and put out of play. And we are easily prevail'd upon so far to profit by their Discoveries, as to be more solicitous and watchful over our Health, since *in the midst of Life we are in Death.*

In like Manner, Divines and Casuists, those who are expert in the Anatomy of the Conscience, are not less diligent or accurate in acquainting us, what Ten-

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derness and Delicacy there is in our intellectual and moral Frame; how many minute and imperceptible Springs and Wheels (if I may so speak) in our Faculties, any one of which if obstructed, puts the whole into Disorder, and yet each of which may be clog'd with a very little Dust of the World. They inform us, how the repugnant and clashing Principles in the Mind wage a Perpetual War, like the contrary Qualities in the Body; they let us into our selves, shew us what Deceitfulness there is in our Heart, what Mazes, and Labyrinths in our Thoughts, what Reserves and Recesses in our Counsels and Designs, what Prevarication in the Will, what Treachery in the Affections, what slender Suggestions or trifling Circumstances, may give a wrong turn to our Practice, and wound our Conscience by an insensible Stroke.

Let us make our Advantage of these Instructions, as well as of the Former; let us desire, with the Psalmist, in a Spiritual, as well as Natural Sense, *to know how frail we are.*

And if already we have receiv'd a hurt from the *World*, let us embrace the Relief which *Christianity* offers and prescribes: Let us apply to the Redeemer and

and Lover of Souls, who carries *Salvation* in his Name, who as he has *overcome the World*, so he himself took our *Infirmities*, and bare our *Sicknesses*, and without whom our *Pain* indeed had been *perpetual*, and our *Wound* incurable.

3. *Thirdly*, Let us consider, that as it is too easy to *lose the Soul* for the *gaining* a small Part of *the World*, so in the ordinary Course and Event of things, such a part of *the World*, as is sufficient to our Happiness in it, may be more certainly gain'd without exposing *the Soul* to loss.

It is the Rule of Holy Scripture, in the Use of Temporal Things, that *Godliness with Contentment is great Gain*, and that *having Food and Raiment*, or indeed being in *any State*, we ought to be *there-with Content*; and if Content we shall be happy, and so the Point seems already evinced.

But, if from the Strict and Philosophical, we enter into the more popular Notion of Happiness, which implies some Competency, or rather Affluence of Earthly Things, our Argument will not yet be weakned by this Concession: For Religion which engages Men to be Patient, and resigned under the narrow-

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est Allotment of worldly Comforts, does not advise or encourage such an Acquiescence as shall be an Apology for Sloth and Neglect. It does not forbid but enjoin them to labour, moderately, after a larger and more plentiful Portion, and teaches them to *know* with St. Paul, *how to abound* as well as *how to suffer need*.

Nor does it only press and exhort, but animates and excites, Men to an Honest Industry in improving their Fortunes, and advancing their Stations, while it promises a peculiar Blessing on their Labour, *a Blessing on their Basket, and their Store, and on all that they put their Hand unto*. Seest thou a Man diligent in his Business? says Solomon, *he shall stand before Kings, he shall not stand before mean Men*. The Picture of Divine, or Religious Wisdom, so admirably drawn by the same Royal Hand, presents her not only in her Native Charms and Beauty, but encircled with her Dowry and her Gifts, with *Length of Days in her right Hand, in her left Hand, Riches and Honour*: And 'tis the Voice of Wisdom, in that excellent Book of Proverbs, by which she courts us to be her Votaries and Lovers; *I cause them that Love me to inherit Substance, and fill their Houses with good Things*.

Indeed,

Indeed, That, in the Course and Order of Business, as well as by the Care of Providence, Integrity and Uprightness of Dealing, is a surer Road to Wealth and Plenty, than could have been taken in the By-Ways, and crooked Paths of indirect Management, or Dishonest Arts, is what I shall not here attempt further to prove by Reason, where I can prove it by Examples. I am persuaded you are your selves a Proof of it; and may your continued Success always increase the Argument.

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I proceed therefore to a

4. *Fourth Proposition*, That as, in the ordinary Course and Event of Things, such a part of the *World*, as is sufficient to our Happiness in it, may be more certainly gain'd without exposing the *Soul* to loss; so, when it cannot, yet since the *whole World* is no Exchange or Equivalent for the *Soul*, much less so inconsiderable a Part of it.

Religion, or strict Duty, tho' more certain than any other Arts of Thriving, yet does not in this pretend to be an Art that's infallible; because this is not its chief Province, or peculiar Sphere. *Godliness* has indeed the *Promise* even of this *Life*; but 'tis only comparatively, prob-

Sermon bably and conditionally, and where it
 VII. fails, will be amply supplied and recom-
 penced, by the absolute and never fail-
 ing Promise of *that which is to come.*

Riches, if they are commonly yet, as the
 wise King observes, are not always, *to*
Men of Understanding; nor are they al-
 ways to Men of Virtue: And as the
 Course of Nature is not altogether inva-
 riable in this Regard, so neither is the
 Course of Providence: *The Lord maketh*
poor and maketh rich, he bringeth low and he
lifteth up, he giveth and he taketh away; and
 his Name in both is to be prais'd. For
 all Temporal Blessings are promis'd to
Christians with the Exception of the
 Cross; and, by Consequence, cease to be
 Blessings, when that Exception takes
 Place.

When, therefore, by Oppression and
 Violence, or by Deceit and Private In-
 justice, a Man is robb'd and spoil'd of
 what he lawfully Possesseth, or by some ex-
 traordinary Casualty or Calamity, re-
 duc'd to a necessitous Condition, or by
 some unaccountable Turns and Traver-
 ses, is hindred from flourishing in his
 Affairs; when, as, we say, the World
 frowns upon him, and an Opportunity
 then offers it self of buying his Fortune
 with his Conscience, the present Argu-
 ment

ment should run thus in his Thoughts: Sermon

If for the gaining all *this Worlds Good*, I VII

ought not to violate my Duty, how much less for the Acquiring, Preserving or Retrieving, this Pittance which I call my Estate, or Preferment? If I am to do Right, and let the World sink, shall I sink my self, by taking this Hold of it, by embracing, or lading my self with, its Clay? If I would make an entire Surrendry and Releasment of my Title to Earthly Things, and give all that I have for my Life, or sometimes for my Health, and much more abandon this petty Prospect of Advantage for the securing of either; what am I then to do for my Soul's Health, or to save that alive, which is it self my Life and Being? *What is the Hope of the Hypocrite that he hath gain'd, when God taketh away his Soul?* If for the gaining any Part of the World, or even the whole, *I set my Soul to Sale*, the Enjoyment of my Gains will be defeated by my over valuing them; and as far as I am mistaken in their Worth, (which is infinitely,) so far I shall be disappointed in the Purchase, and dissatisfied in the Possession. But, if for the gaining or saving my Soul, I lose the Advantages of the World, or even the World it self, the Consciousness of so wise a Procedure, will

Sermon VII. will be a spring of Comfort, in the most barren or desolate Circumstances; and Innocence, which can never be over valued, will afford the more Complacency when it costs the dearest. In a Word, if *the Sufferings of this present Time, are not worthy to be compar'd with the Glory that shall be revealed*, how much less its Profits or Pleasures with the Loss and Pain that attend upon *the Wrath to come*? And if I am to sustain, or even despise, the Sufferings, upon view of the Hope that is set before me, then all the springs of Hope and Fear engage me to reject, or more than despise, the Advantage.

Which may lead us to a

5. *Fifth* Consideration, That by endeavouring to gain *the whole World*, or any Part of it, at the Expence of *the Soul*; we do not only disclaim the greatest Good or Happiness, but incur and invite the greatest Evil and Misery; which is, not the *losing the Soul* absolutely, however grievous and shocking to Nature, but the keeping it, together with the Gains and *Wages of Sin*, so as to wish it were lost. For thro' the Course of this Argument, it is of the highest Concern to observe, that the *Loss of the Soul*, can by no means signifie the Extinction, or
Annihi-

Annihilation of it: In this Hope of *becoming* as tho' they *had never* been, or in this Despair of Being, some have taken an unnatural Comfort, and inglorious Refuge: And hence have encourag'd themselves to *enjoy the Things that are present*, or to *gain* as much as they can of this *World*, by striking the other World, and their own Soul, out of the Account. Thus of old the *Ungodly said, reasoning with themselves, but not aright*: Tho' the very Power of Reasoning, is an invincible Proof against so barbarous an Opinion. And of late this false Reasoning has been defended by a wrong Interpretation of Scripture: Tho' one great Design of the Holy Scripture, is the *Revealing the Wrath of God*, against the Practices of such Reasoners. The Text, in particular, represents not a Privative, but a penal Loss or Damage, or real Suffering in the Soul; not a state of Excision, or Insensibility, but of Subsistence in Torment. Or, if the Term in the Original and other Languages, as in ours also, may literally denote the former, yet is it purposefully borrow'd, and apply'd, to express the latter. Any other Exposition would quite invalidate our Lord's own Reasoning in the Context, and pervert the whole Analogy of the Gospel. For then, *all the*

Threats

Sermon VII. *Threats and Menaces of the Justice and the Wrath of God, would be nothing else but what the scoffing Atheists expect and desire.*
 Bp. Pearson. *Malunt extingui quam ad supplicia reparari:*

son.

Matth. 10.
28.

They had rather not be, than be for ever miserable. But the former is not to be obtain'd by their Choice, by which the latter, with the Divine Help, might be prevented. As no Man can redeem his Soul, so no Man can thus lose, or cast it away. Our Saviour's Question here in the Text, is exactly parallel to that his solemn Caution and Charge: *Fear not them which kill the Body, but are not able to kill the Soul, but rather fear him which is able to destroy both Soul and Body in Hell.* In the one, a Temporal Loss, even of Life it self, in the other a Temporal Gain, even of the whole World, is, with like Energy and Force, oppos'd to an Eternity, or Immortality, that shall be Unhappy. Indeed the finding or saving of the Soul, does not more emphatically import the Rewards of Eternal Bliss and Glory, than the losing of it implies *Everlasting Destruction, or the Vengeance of Eternal Fire*: The former we express by the Name of Life, or Salvation, as we have no Word that is more agreeable; the latter by the Name of Death, or Perdition, as we have none more terrible.

These

These are *the Terrors of the Lord*, which none, unless *wilfully*, can be *Ignorant* of, and which especially *we* ought to *know*, and by them to *warn*, and *persuade Men*. 'The Eternal Rewards and Punishments of another Life which are the great Sanction and Security of God's Laws, one would think should be (says a great and excellent Preacher, and indeed they only are,) 'a sufficient Weight to cast the Scales against any Pleasure, or any Pain, that the World can tempt, and can threaten us withal.

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A. Bp.
Tillotson.

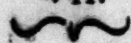
I proceed to the

6. *Sixth* and last Consideration, Which with ingenuous Minds, will add new Force and Efficacy to this Argument, and shew it at its full Height: That, whereas by endeavouring to *gain the whole World*, tho' with the *loss* of our *Souls*, it's impossible for us to gain the whole, and not so certain to gain any competent Part of it; on the other Hand, by endeavouring to *save our Souls*, tho' with the *Loss* of the World, we may not only be sure to save them, but to save them with Advantage, or to purchase for our selves a greater Salvation.

They that will be rich, says the Apostle, *fall into divers Temptations*: And yet 'tis certain,

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certain, That if they close with every tempting Proposal, they are not secure of being rich, much less of being as rich as they will. But the Case of the true Riches is vastly different from this; its there an unalterable Rule, *He that hath, to him shall be given, and he shall have more abundantly*; he that will be good, or rich in good Works, is not only secure of being so, but of being as good, and thus as rich, as he will: *To him that soweth Righteousness, the Harvest cannot fail but by his subsequent Default, or Neglect; in due Time he shall reap if he faint not.* And, as the Harvest is infallibly secur'd, so the Product always rises and increases in Proportion to the Seed sown; as in Charity, so in all other Duties of the Christian Life, *he that soweth sparingly shall reap sparingly, and he that soweth plenteously, shall reap also plenteously.* This indeed is the high Encouragement to *grow in Grace, and to go on unto Perfection*, that, as our Labour is *not in Vain in the Lord*, so the Degrees of our Labour will be consider'd in our Wages. And, as the first Seats among the Happy Souls, are probably reserv'd for those who *loved not their Lives unto Death*, (which is the Case immediately referred to in the Text and Context,) so, according to the Measure in which any
Man

Man loves not the World, or is crucified, and dead to the World, when in Competition with his Soul, he comes the nearer still to their Spirit and their Crown. What Thanks then should we pay to the Goodness and Mercy of God, that he has not called us to the most dangerous Trials, and yet invites us to so immense a Prize; That he is pleas'd to defend our Lives for his Service, and not to require the laying them down for his Sake: Being thus at once to us what he declar'd himself to *Abraham*, our *Shield* and our *exceeding great Reward*!

Which leads me to apply this Part likewise, and so to conclude.

That the great Argument of the Text consider'd in our Minds, affords such a Chain, or Series, of evident Truths, as can never be broken, has, I hope, in some Measure appear'd. But, if our Understandings are satisfy'd with its Process, the Consent of the Will must yet be ask'd, to put the Verdict into Force. And, as the justest Claimant may sometimes lose a Cause, not for want of Evidence, but of Countenance, Authority, and Friends; so tho' the Claim and Title of Religion, by which it challenges an Universal Preference, be indeed incontestable, yet we are apt to over-rule, and set it aside, because

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derst.

cause it has not Friends in the Affections, is not strongly supported by the Wishes, and solicited by the Desires. This, I presume, induced a late fine Reasoner and Philosopher of our Country to affirm, that *Good, the greater Good, tho' apprehended and acknowledged to be so, does not determine the Will, until our Desire, rais'd proportionably to it, makes us uneasy in the want of it.* Let a Man say he, *be never so well persuaded of the Advantages of Virtue, that it is as necessary to a Man, who has any great Aims in this World, or Hopes in the next, as Food to Life, yet till he hungers, and thirsts after Righteousness, till he feels an Uneasiness in the Want of it, his Will will not be determin'd to any Action in Pursuit of this confessed greater Good; but any other Uneasiness he feels in himself shall take place, and carry his Will to other Actions.*

Which Assertion, I think, has explain'd, but not alter'd, the receiv'd Doctrine of the Principles of Humane Actions; in as much, as the greater Good duely attended to, or apprehended and acknowledg'd to be in all Respects, and at this Instant, the Greater, still raises the greater Uneasiness of Desire, and so determines the Choice of the Will; and he that does not corrupt or neglect his bet-

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ter Appetites, will as certainly *hunger and thirst after Righteousness*, as he that *hunger and thirsts after Righteousness shall be certainly filled.* Sermon VII.

And thus the same Excellent Philosopher, in Order to the true Government of our Choice, has fixed the Measures of Good and Evil, of Profit and Loss, of Pleasure and Pain, in that Prospect, which the Apostle himself has open'd: In the *perfect Happiness or exquisite Misery of an Immortal Soul hereafter: Or, in looking beyond this World, and being fully persuaded, that God, the Righteous Judge, will render to every Man according to his Deeds: To them who, by patient Continuance in well doing, seek for Glory and Honour, and Immortality, Eternal Life; but unto every Soul that doeth Evil, Indignation and Wrath, Tribulation and Anguish.*

It may be proper for me in an Address of this Nature, to appeal from Notion to Experience, and even to the Experience of the World. That which hinders some Men from pursuing their secular Profit, That which makes the Young and Incautious, the Negligent and Unfrugal, not mind their Interest, as we term it, is not the want of apprehending it in general as such; for, upon the least

L Thought

Sermon VII. Thought or Reflection, they acknowledge it to be so; but 'tis the want of a more particular and distinct Apprehension, and a fuller Acknowledgment; it's the want of carrying that Thought far enough, giving it its just Weight, and making it an Over-balance to those Pleasures and Amusements, which now court them with Advantage.

The too eager Pursuit of that Interest which *they* have neglected, may perhaps have rendred *us* alike remiss in our Spiritual Estate, in which most are too unthrifty, and in which the greatest Worldlings, are the greatest Prodigals. Wherefore we too if ever it be granted to us, *redire ad frugi*, or, to come to our selves, shall blame our own Rashness, in not embracing that Interest which we could not but see, and in losing so many Opportunities of making our Fortunes for ever. If, then, we have been too long on the losing Hand, and have made too many Steps towards the being undone, and have yet the means of Retrieving all, let us know our Interest before it be too late; let us already be convinc'd of the Divine Argument here propos'd, which one Day will strike us with the fullest Conviction, and let us owe that to Reason,

son, which at length would be owing Sermon
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to Time.

But let us be convinc'd in the Heart as well as in the Judgment; and to this End, let us endeavour to strengthen and enliven the Conviction, by all the Happy Assistances of Nature and Grace. The Conviction will be maintain'd and improv'd, in the Methods of Nature, by the giving our selves Leisure, frequently and seriously to revolve this Argument in our Thoughts, and to stay and dwell upon it, till it appear in its just Light and proper Magnitude.

But because *we are not sufficient of our selves, even to think any thing as of our selves*; our chief Dependence for its Support and Efficacy must be on the Methods of Grace; by our Use of the means of Grace, especially those we now enjoy of Worshipping God in the midst of our Brethren, after the pure and perfect Manner of our Fathers.

You differ indeed from some Gentlemen of your Nation and Profession, established abroad, that you act not in one Society, or Company. But, now, the Privilege of your Religion gives you, as 'twere, a Royal Charter of Union and Incorporation; here you are *Fellow-workers*
L 2 and

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and *Helpers together*, in the Scripture Style: Here you traffick upon a joint Interest and Stock; and every one, while he diligently promotes his Neighbours Interests, eminently increases his own. And this, *not in corruptible things as Silver and Gold, but in the true Riches, the more enduring Substance, the Inheritance incorruptible and undefiled, and that fadeth not away.*

*Ἀλλὰ δι' ἑαυτοῦ, quum invicem se mutuis Exhortationibus amici ad amorem Immortalitatis exacuunt; 'tis a good, 'tis a noble Strife, says one of the Ancients; ' when Friends by their mutual Exhortations, incite, and whet one another, on to the Love of Immortality; that is, as he explains himself, to the Desire of being famous in After-ages, or the Ambition of an Immortal Memory. How much happier the Contention of animating one another to an Immortality of Salvation, not of Fame! how much nobler the Ambition of *striving together for the Faith of the Gospel, of provoking one another to Love, and to good Works, and of being Helpers of each others Joy; That Joy which the World cannot give, nor take away; the Joy of not having run in vain, or labour'd in vain; the Joy of using the Ability and**

Oppor-

Opportunity, which God hath given you, as good Stewards of his Gifts, and truly Gainers by their Use; *laying up in store for your selves, a good Foundation against the Time to come, that you may lay hold on Eternal Life.*

Which God of his Infinite Mercy grant, &c.

SERMON VIII.

1 THESAL. IV. 11.

*That ye study to be quiet, and to do your
own Business.*

IN these Excellent Words of St. *Paul*, and those to which they are join'd in the two preceding Verses, we have a remarkable Instance of the great Art and Address, with which that *Wise Master Builder* lays the Foundation of the *Christian* Life. For as the Foundation was to be laid in Love, and every part of the Spiritual Building, the Living Temple, to be rooted and grounded in That; so that Essential Duty is here establish'd after the finest Manner, and with the noblest Elegance.

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The *Christians* at *Thessalonica*, who were honour'd with this Epistle, (suppos'd to be the first of *St Paul's* Writings,) are those of whom he says, He was so *Gentle among* them, those who were especially *dear unto* him, and of whom he was so *affectionately Desirous*. Now, being about to admonish them, that they should entertain the like Gentleness, Affection, and Dearness, for each other, and should excel in that good Work, which he before calls *the Labour of Love*, He thus gently introduces, and thus powerfully recommends, his Admonition, by supposing them not to need it. *As touching Brotherly Love, ye need not that I write unto you, for ye your selves are taught of God, to love one another: Taught of God; That is by the exceeding Love of God, with which he Loved us, and hath made us accepted in the Beloved: Again, as well by the new Commandment, as the new, endearing, and amazing Example, of our Blessed Lord, and by the Genius, or Spirit, of his Religion.*

At the 10th Verse, the more to win and engage them, he testifies in their Commendation, That, as they had thus been *taught of God*, so indeed they practis'd this Divine Lesson: *And indeed ye do it (says he) towards all the Brethren.*

And

And then, in the same Verse, entring upon the good Advice, for which he had so well prepar'd the way, he intimates to them, that what they had been *taught of God*, they were still to be reminded of by his *Apostle*, in order to their Improving yet upon themselves, or their Increasing and Abounding in what already they practis'd: *We beseech ye, Brethren, that ye increase more and more.* This was *addere stimulum sponte currentibus*, to excite and animate *them* in the Race, who before ran so well: And 'tis the same Address which he uses to the same Society, in the 5th Chapter of this Epistle, v. 11. *Comfort your selves together, and edify one another, even as also ye do.*

After all this obliging Conduct, and wise Insinuation, He proceeds to the Words of the Text; in which, with the greatest Plainness and Freedom, He now points out the chief Ways and Means of thus *increasing more and more*, immediately subjoin'd to that Expression: *We beseech ye, Brethren, that ye increase more and more, and that ye study to be quiet, and to do your own Business.*

Where *to be quiet, and to do their own Business*, is, I presume, to abstain with Caution, from intermeddling in the Affairs of others; and, then, with Diligence

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gence to pursue their own. He beseeches them to *study* both these Parts: Or, perhaps, the Word *study* is in the Construction to be apply'd to the Former only; with Regard to which it has the more peculiar Energy, as it originally signifies Ambition, or the Love of Honour; and therefore here imports, that Men should make it their Ambition to be quiet; or as the Judicious Dr. *Barrow* explains it, 'should affect Quiet with the like vehemency of Desire and Care, as they are wont to pursue Reputation, Dignity and Power. The Apostle has us'd the like Figure and Turn of Expression, in the 10th Chapter to the *Hebrews*, v. 24. exhorting them, to *provoke one another unto Love*: There being such an Elegant Opposition between *Provocation* and *Love*, as between *Ambition* and *Quiet*.

My Endeavour at present, will be, *first*, to make some Observations on this Excellent Apostolical Advice, which may serve farther to explain and illustrate it; and, *secondly*, to offer some Motives, engaging us farther to comply with it.

1. Let us observe how admirably this Rule is fram'd, and how each Part of it tempers and qualifies the other. The *Quiet* enjoin'd by our Apostle is such as does
not

not exclude *Business*; the *Business* such as well admits of *Quiet*. Neither is the *Quiet* too remiss and inactive, nor the *Business* too intense or importunate; neither the one degenerating into unmanly Ease and Indolence, nor the other overstrain'd to immoderate Carefulness and Anxiety. Neither recommends He the *Quiet* of those who fold their Hands together, and refuse to labour, nor the *Business* of those who set no End, no Bounds, to all their Labour; but in a Word, such *Quiet* as renders *Business* less fatiguing and servile, such *Business* as renders *Quiet* more refreshing and agreeable.

2. We may observe, that as the *study* of *Quiet* here advis'd, does not exclude, but suppose, the Care of our own *Business*, strictly so call'd, it supposes likewise, what it might seem rather to exclude, the Care of other Men's *Business*, upon due Occasions, and within proper Limits. Humanity is the same with Respect to Moral Virtues and Excellencies, as Charity to *Christian* Graces and Endowments. And 'tis no less the Rule of the Former, given by the Voice of Nature it self, than of the Latter, given by the Apostle: *Look not every one on his own things*, Phil. 11. 4. (not barely to his own things) *but every one*

Sermon *one also on the things of others.* Between

VIII. Humanity and Charity, between Natural and *Christian* Obligations, come in the Civil Engagements, or the ties of Government and Society, the Duties of Superiors and Inferiors, or of equal Partners and Companions. Each of which Engagements, or Obligations, according to your Station, Character and Profession, gives you the Care of others Business, and so far renders it your own. Indeed upon any Occasion of Humanity, Justice or Charity, to excuse our selves by saying, it is not our Business, is to deceive our selves, as if we liv'd for our selves alone. St. *Chrysostome*, has return'd a very serious and sufficient Answer to these Evasions, when he bids us, take heed lest we incur the Punishment of *Cain*, who first presum'd to ask that Question, *Am I my Brother's Keeper?*

3. It may help us the better to discover, and more clearly to apprehend, the Apostle's Rule, if we consider the Station and Circumstances of the Persons to whom it is immediately prescrib'd. The City of *Thessalonica*, once call'd the Mother of *Macedonia*, is, you know, a remarkable Port, which then flourish'd in Trade, or Commerce, and with which
how-

howsoever since decay'd, I presume, you maintain some Intercourse, or Correspondence, at this Day. Now, that Situation, which gave it many Advantages as a Place of *Business*, had likewise several Disadvantages which might hinder it, more or less, from being a Place of *Quiet*. Such was the Confluence of Strangers, of various Nations, Religions, Interests, Dispositions, Customs and Manners: And such was that, which probably might be there as observable as at *Athens*, the prevalence of Reports and Rumours, with that eager Desire, of *telling or hearing some new thing*; which, among different Opinions, if it pleas'd and gratify'd some, could not but discompose and disquiet others. And even in the *Christian Society* there establish'd, and honour'd by *St. Paul* with a perpetual Commendation, there appear to have been some Persons less Honourable or Commendable; who either out of vain Curiosity, or thoughtless Levity, or mean Flattery, or evil Jealousy, and Suspicion, took up the mock Employment of *Tale-Bearers*, the no Business of *Busse-Bodies*; who, not being so ingenuous as to be softned by this milder Reproof in his *first* Epistle, he was oblig'd to note more particularly, and rebuke with Authority, in his *Second*. c. 3. v. 12.

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4. Altho' the Persons to whom the Apostle writes were probably of humble or obscure Condition, in those early Times of the Faith, when as yet *not many Rich, not many Noble were call'd*; and altho', what he immediately charges them, is to attend upon their own private Affairs, without being too busy in the like Affairs of others; the Rule will yet hold with equal, or even with greater Force, against interposing, beyond our Sphere and Character, in the Business of the Publick. It must be confessed, he that has not a publick Spirit, little deserves a private Enjoyment; and he that feels no Charms from the Love of his Country, can pretend to little Share in his Country's Safety, or Glory. And this Civil, as well as Sacred Love, is *not to be only in Word and in Tongue, but in Deed and Truth*; or it is to prove its Truth and Reality, by exerting its self, upon just Occasions, in Deed or Action. Nor can it be denied, but that there may be a criminal Silence and Inactivity in this Regard; as there are Examples in History of some who, at the Beginning of Publick Troubles, sitting still as unconcerned Spectators, have thereby lost the Power, when perhaps they had the Will, of helping to suppress them. Yet the

the other Extreme is the more frequent, when Men are troubled, and trouble others, without Cause, and *fear where no Fear is*; intrude into the Mysteries of State, aspire to be of the Cabinet, and assume the Parts of Heroes and Patriots, without a Call, or Commission. It seems a very desirable Character in a private Person, that of the wise Woman, 2 Sam. 20. 19. *I am one of them that are peaceable and faithful in Israel*: So peaceable, as not to disturb the common Repose, so faithful as not to be wanting in Duty and Service to the common Defence; so wise as to leave to God the Government of the World, and to our Sovereign that of the Kingdom; and to depend upon Both for the Method and Event of Counsels and Actions, of Peace and War.

Having made some Observations on this memorable Advice in the Text, which may serve farther to explain and illustrate it; I shall, in the

II. *Second Place*, offer some Motives engaging us farther to comply with it; and these as well Particular as General.

I. *First*, Then, even Nature and Reason solícite you (and these are powerful Solicitors) to comply with this Advice of the Apostle. Nature is *studious of Quiet*,

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Quiet, or desirous of Rest and Repose; and tho', upon consulting with Reason, its convinc'd, that in the scene of this Life, it can have no perfect Repose, or that this is not the ultimate Place of its Rest, it still desires to repose its self here in its Journey, or to have a Resting Place by the Way. And, then, according to its Frame and Constitution, it does not pursue Rest or *Quiet*, absolutely, by which, in its present State, and this *Time* of its *Sojourning*, it would soon grow weary of its self; but Rest after Labour, *Quiet* after *Business*. All those who, in their several Professions, are laudably distinguish'd by the name of Men of Business, agree in this Declaration, that they labour in their Youth, with the Design, and Hope, of Retiring safely and comfortably in their Age.

The Men of eminent and publick Business, the great States-men, and great Generals, those who are *Leaders of the People by their Counsels*; or, who *go in and out before the People, and fight their Battles*, are wont equally to sweeten their Glorious Cares, with the Prospect of a not inglorious Recess; when, having administered *Business* with Danger, they may enjoy *Quiet* with Honour.

Upon

Upon this common Principle, this **Sermon**
Tendency and Inclination of Nature, are **VIII.**

founded the Pleasures of a Country Life, the Charms of those Happy Scenes, the Fields, the Woods, the Springs, the Gardens, and the Vineyards; which have been adorned with the finest Strains, and the most lovely Descriptions of Ancient and Modern Wit, and which have yet a natural Delicacy and Agreeableness, that can only be felt, as being indeed too fine to be expressed. But still among the desir'd Entertainments of such an amiable Retreat, *the Exercises of Working and Walking*, have been justly placed, as delightful in themselves, and are the fittest Sir Will. Temple. to introduce other innocent Delights.

And tho' the *fore Burthen*, and *heavy Travail*, the hard and painful Labour, be the Punishment of Sin; yet, when God created Man upright, investing him with pure Innocence, and perfect Pleasure, as He *set him in the Garden which He had planted*, so He set him there *to dress it and to keep it*. Which supposes some *Business* in that Blissful *Quiet*, some Task not servile and fatiguing, but free and divertive, not a weariness to the Flesh, but a reviving of the Spirit; or,

Only so much Toil Milton
Of the sweet Gardening Labour, as made Ease Par. E.
More Ease. M 2. It

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2. It may farther induce you to a Compliance with the Text, if you please to consider, that this Desire of Nature, and this Judgment of Reason, are confirmed by Observation, and justified in Fact and Experience. So long an Acquaintance with Men and Things, so large a Prospect of the World, have shewn you many Instances, as well, on the one Hand, of that Trouble and Sorrow, that Strife and Enmity, and all that Labyrinth of Misfortunes, in which they are wont to involve themselves who unhappily think it their Business to be unquiet; as, on the other Hand, of the Peace and Contentment, the Love and Favour, and all the train of Felicities attending on those, who *study to be quiet and to do their own Business*. And the more any Person advances in the latter of these Characters, the more he will find the Happy Connection between the Parts of this Golden Rule; that, by *doing his own Business* he best *studies to be quiet*, and to let others be so; and that by *studying to be quiet*, he best *does his own Business*, without Hindrance or Interruption to that of others.

Country
Parson.

Indeed, if as was above mention'd, and as good Mr. Herbert so well expresses it, 'even in Paradise, Man had a Calling, 'how much more out of Paradise, when
' the

' the Evils which he is now subject to, Sermon
 ' may be prevented, or diverted by rea- VIII.
 sonable Labour? If, says another vene- Dr. Sprat
 rable Orator, ' we cast an Eye upon all Hist. Ref.
 ' the Tempests which arise within our Soc.
 ' Breasts, and consider the Causes and
 ' Remedies of all the violent Desires, mali-
 ' cious Envy, intemperate Joys, and
 ' irregular Grievs, by which the Lives
 ' of most Men become Miserable or
 ' Guilty, we shall find that they are
 ' chiefly produced by Idleness, and may
 ' be most naturally cur'd by Diversion.
 ' Whatever Art shall be able to busie
 ' the Minds of Men, with a constant
 ' Course of innocent Works, or to fill
 ' them with as vigorous and pleasant
 ' Images, as those ill Impressions by
 ' which they are deluded, will certainly
 ' have the surest Effect, in composing
 ' and purifying their Thoughts.

3. To these Motives from Nature and
 Reason, Experience and Observation,
 you will add another of the greatest
 Weight from the Design of Religion, and
 the Precepts of Christianity.

If, as touching the Study of Quiet, and
 Advancement of Brotherly Love, it were
 not needful for the Apostle to write, much
 less is it needful for us to speak. But you
 see that the doing your own Business is

Sermon one great Means of this Peace and Love;
 VIII. so that if this be what you are taught of
 ~~~~~ God, that likewise is an Instruction not  
 only Apostolical, but immediately Di-  
 vine. Even in temporal Things, every  
 1 Cor. 7. Man hath his proper Gift of God, one after  
 7. this manner, another after that. By Birth  
 and Education, by Genius and Capacity,  
 even by Temper and Inclination, God  
 hath prepared every Man for some law-  
 ful Business or Profession, Employment  
 or Calling. And, as God hath distributed  
 1 Cor. 7. to every Man, as the Lord hath called every  
 17. 24. one so let him walk; or, let every Man where-  
 in he is called therein abide with God. Which  
 Words, as thus extended, do by no  
 means imply, that every Man should  
 have some laborious Calling; since if a  
 Person of generous Birth, of large Reve-  
 nues, numerous Dependencies, and great  
 Authority, be not called to the publick  
 Service of his Country, by his Counsels,  
 or his Arms, it is, as our great Bishop  
 Sanderson observes, a worthy Calling to  
 him to keep Hospitality, to preserve,  
 1 Cor. 7. cultivate, and improve his Estate, to  
 v. 24. educate his Children, to promote Peace  
 and Quiet, Friendship and good Agree-  
 ment among his Neighbours; and since  
 in general, according to that true Maxim,  
*No Man lives Idly, that lives Usefully.*

Nor

Nor does Religion, which bids you never be idle, oblige you to be always busie; but, for the sake of your Health, and even of your Business it self, to interpose that Ease and Rest, that Conversation and Diversion, those other suitable Refreshments and Amusements, by which you suspend, or as it were lose, the Thought of your Cares and Affairs, that you may find it again with renew'd Appetite and Vigour: Which sweetly unbend the Mind, or else bend it another way, and make the Change more acceptable, than the bare Forgetfulness or Intermiſſion.

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Nor lastly, does the Apostle by there advising the *Corinthians* to *abide* in their *Calling*, or here the *Thessalonians* to do their *own Business*, any ways intimate, that Men should necessarily persevere in their Calling, their secular Calling, unto Death, and not relinquish or exchange it upon any Consideration. For, certainly, 'tis happy for them, when having as we say *done* their own *Business*, they may retire to greater *Quiet* and *Tranquillity*, and leave their *Calling* more freely and entirely, to *abide with God*, or as our Apostle else-where speaks, to *attend on the Lord without Distraction*.

M 3

But



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But he means, that while they retain their Calling, or Business, they should be pleas'd and contented with it; faithful, industrious, sober, and religious in it; and more especially watchful against those Sins, which do more easily beset it. This is to *abide in it with God*; and he that thus abides, may humbly assure himself, that *God is with him*, as he was *with Joseph*, and that *what he taketh in Hand the Lord will make it to prosper*.

Wherefore, your Spiritual, or *Christian* Calling, does not impair but advance, your Secular; As without the former, the latter, you see, would be Labour lost. Your Religious Rest, does not interrupt, but improve and secure, your Natural; since without that, 'tis evident this Quiet would be uneasy. Upon the whole, as in the order of Faith, and by the Institution of our Blessed Lord, so, by the Course of Nature it self, we are thro' Labour to enter into Rest: But then, in both Regards, he gives us by his Grace, what Nature and the World cannot give; since his *Toke is Easy*, and his *Burthen Light*, his Service *Freedom*, his Labour *Rest*, his *Business Quiet*.

To these *three* Heads which we have been considering, I believe may be reduc'd the chief general Motives engaging your

your Compliance with this Advice in the Text: There are two others more particular, which I desire leave to remind you of, and shall so conclude.

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4. You know this Apostolical Rule has been enforc'd by Royal Authority, recommended from the Throne, repeated, and again endear'd to us, by a Sovereign, whose Example is an illustrious Comment upon it: *Whose Sacred Power, matched with incomparable Goodness of Nature*, (to use Mr. Hooker's Words of Queen Elizabeth) makes it her *Study and Business*, to preserve the *Quiet* of her own Kingdoms, to restore that of others, and to perpetuate both: And who has been pleas'd to honour this National Society, with an especial Mark of her Royal Favour, which we hope will likewise be perpetual. And, certainly, we ought to contribute what we can, in our inferior Stations, to make her as easy and happy, as She makes us, in her Highest and Brightest Sphere: Particularly, by taking St. Paul's Advice, which, She has made her affectionate Wish, and obliging Request; and by offering for Her Excellent Majesty our *Prayers, Intercessions and Giving of Thanks*, (as he directs us to do for Princes, and *all that are in Authority*) that under Her we may lead

1 Tim. 11.

Sermon *a quiet and peaceable Life, in all Godliness*  
VIII. *and Honesty.*

*5ly, and Lastly,* I shall only bring to your Remembrance another, and yet more peculiar Motive, as the Words I have been treating of, have the like Affinity with your Station and Circumstances, here, as they had with theirs, to whom they were first address'd. For you observe, that after the verse of the Text it immediately follows, *that ye walk honestly towards them that are without*, that is, (as the Word imports both in Ancient and Modern Language) not only *honestly*, but *honourably*, not only Justly but charitably; or what the Apostle has express'd in that other famous Passage, by *thinking and doing*, not only *whatsoever things are Honest, whatsoever things are Just*, but likewise *whatsoever things are Lovely and of good Report*. Think, I pray you, on these things, and do these things first out of Duty, and then out of Ambition; for the sake of Virtue first, and then for the sake of Praise; the Praise of your selves, and of your Establishment; of your Nation, and of your Religion; of your Government, and of your Queen.

Pl. 133 1. Behold, how Good and Pleasant it is, (how lovely a thing and of how good Report!) for Brethren to dwell together in Unity! Yet, how



how much is this amiable, this goodly Sermon  
VIII.  
Sight improv'd, when Brethren dwell  
together in *Unity* and *Industry*; that is,  
*studying to be quiet, and doing their own  
Business!*

May you, by a continued Success in  
both, as well answer more and more  
the industrious Spirit, and good Nature,  
of your Country, as increase the Esteem  
and Respect of Strangers! And by a  
right Use of these, and all other Advan-  
tages afforded us, may we all obtain  
that true *Rest* from our *Labours*, when  
*the Work of Righteousness shall be Peace, and  
the Effect of Righteousness, Quietness, and  
Assurance for ever!*

- ‘ And grant, O Lord, we beseech Thee,  
‘ that the Course of this World, may  
‘ be so peaceably order’d by thy Go-  
‘ vernance, that thy Church may  
‘ joyfully serve Thee in all godly  
‘ Quietness, thro’ Jesus Christ our  
‘ Lord. *Amen.*



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# SERMON IX.

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PSALM CIV. 15.

*Wine that maketh glad the Heart of Man,  
and Oyl to make him a cheerful Coun-  
tenance, and Bread to strengthen  
Man's Heart.*

**T**HIS Psalm is a noble Panegyric on the Divine Author of Nature, an Eloquent and Devout Meditation, on the Wisdom, Power, and Goodness of God, in Creating, Preserving, and Governing the World. More particularly, and in the amplest Manner, it describes the natural Frame, Texture, and Position, of this our Globe, or the Sacred and Providential Theory of the Earth; the diffusing and distributing of the Waters thro' its Channels and Veins, the



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the vast Expansion and Regions of the Air, that cloath and cover it; and the kindly Moisture deriv'd from thence to its higher and more eminent Parts, which especially need that Occasional Supply. For, as v. 10th. *He sendeth the Springs into the Rivers (or into the Vallies) which run among the Hills*; so v. 13th. *He wate-reth the Hills from above, (or from his Chambers,) the Earth is filled (or is satisfy'd) with the Fruits of thy Works.* And this Effect of natural Providence, this Fertility of the Earth in all its Parts, is designed for the Support and Sustenance of those better Works in the Animal Creation, of Man especially, the Prince of it, and the Image of its Creator. Thus v. 14, 15. *He causeth the Grass to grow (or he bringeth forth Grass) for the Cattel, and green Herb for the Service of Men: That he may bring Food out of the Earth, and Wine that maketh glad the Heart of Man, and Oyl to make him a cheerful Countenance, (or to make his Face to shine,) and Bread to strengthen (or that strengtheneth) Man's Heart.*

The Text may very easily and fitly remind us of the *Original*, and the *Use*, of these natural Gifts, or Blessings, which so elegantly it represents. As agreeing with the Context, it reminds us of their *Original*, or shews us whence they come;

as

as describing them by their Properties and Effects, it reminds us of their Use, or shews the End for which they come. Sermon IX.

In the following Discourse, I desire leave to speak briefly of each, and then by comparing them with each other, or the *Original* of these Gifts with the Use, to intimate what Rules this Comparison affords us, in guarding against their respective Abuse; and, in the *last* Place, to offer some things by way of farther Observation, or Inference.

1. *First*, This Expression, in Agreement with the Context, well reminds us of the *Original* of these Natural Blessings, or shews us from whose Hands they come; that *every good Gift, every thing perfect in its Kind, or beautiful in its Season, cometh from above*. The Design and Genius of the Psalm, the whole Frame of this Sacred Composition, engages us to *render unto God, the things that are God's*, in ascribing to him the things, which we call of *Nature*; and so to join in that grateful Acknowledgment, and religious Observation, v. 24. *O Lord, how manifold are thy Works, in Wisdom hast thou made them all; the Earth is full of thy Riches*.

And these three, the noblest and most Excellent Gifts of the *Earth*, are therefore

Sermon fore especially his *Riches*, and such as  
 IX. come out of his Treasury, who thus *visiteth the Earth, and bleisseth it, and maketh it very plenteous*; and thus *crowneth the Year with his Goodness*. Accordingly we find, in other Places of his Holy Word, that he is pleas'd to challenge and assert these to himself more eminently, and peculiarly; as Gifts more worthy (if I may so speak) of his Donation and Disposal; even in Preference to those other *Riches*, which have appropriated to themselves the Name, but which, without these, would be so vain and useless, so incompetent for our Provision or Satisfaction.

In the second Chapter of *Hosea*, when God is pleading with his Favourite Nation, with *Israel* his *Beloved*, accusing and even rejecting this his Spouse, for so ill requiting his Love, one great Instance of her Ignorance, or rather of her Ingratitude is (v. 8th) *She knew not, that is, (she would not acknowledge) that I gave her Corn, and Wine, and Oyl, and multiplied her Silver and Gold. Therefore, says he, I will return and take away my Corn in the Time thereof; and my Wine in the Season thereof; &c. or, as it is elsewhere expressed more emphatically; Thou shalt sow, but thou shalt not reap, thou shalt tread the Olives,*

Micah 6.  
15.



*lives, but shalt not anoint Thee with Oyl; and sweet Wine, but shalt not drink Wine.* Sermon IX.

And then, being pleas'd in Judgment to remember Mercy, after this Threatning, that He would so severely teach his People, to prize the Enjoyment, by feeling the Want, or to make them know, who it was that gave these Blessings, in knowing who could take them away, He promises the restoring of them in greater Abundance, as the great Evidence, and happy Effect, of his Reconciliation. *And it shall come to pass in that Day, I will hear (saith the Lord) I will hear the Heavens, and they shall hear the Earth, and the Earth shall hear the Corn, and the Wine, and the Oyl; and they shall hear Jerusalem.* A very Rhetorical Scheme of Speech, the Meaning of which is given us more plainly by another Prophet: *The Floors, says he, shall be full of Wheat, and the Fats shall overflow with Wine and Oyl.* Joel 1. 24.

2. Secondly, The Expression of the Text describing these Natural Blessings, in so fine and elegant a Manner, by their Qualities or Properties, and their Effects, reminds us of their Use, as well as of their Original; or, not only shews whence and from whom they come, but for whom, and

Sermon and to what Intent, or End; as all for the  
 IX. *Use of Man*, so with a Variety in that  
 Use, agreeable to their several Natures,  
 and his different Occasions: *Wine that  
 maketh glad the Heart of Man, and Oyl to  
 make him a cheerful Countenance, and Bread  
 to strengthen Man's Heart.*

Of which if you please, let us take a  
 more particular View.

1. *Wine that maketh glad* (or, *to make  
 glad*) *the Heart of Man*; to supply, repair,  
 and increase, his Animal Spirits; to  
 give a quick and grateful Motion to  
 that Fountain, or Receptracle of them,  
 the *Heart*, and thence to derive and dif-  
 fuse a Gaiety and Alacrity thro' his Frame;  
 such as may refresh him after Labour,  
 relieve him in Sorrow, or even raise and  
 revive him in Extremity and Misery.  
 For, indeed, it will ever be a noble Rule,  
 if not carried too far; *Give strong Drink  
 unto him that is ready to perish, and Wine  
 to those that be of heavy Heart; let him  
 drink and forget his Poverty, and remember  
 his Misery no more.*

Prov. 31.  
 6, 7.

2. *And Oyl to make him a cheerful Coun-  
 tenance*, (or, *to make his Face to shine*,) a  
 Phrase evidently referring to the Custom  
 of the more *Eastern Nations*, and of *this*  
 likewise in ancient Time, of using Fra-  
 grant

grant Oyls and Unguents, Effences, or Perfumes, at their Festival Entertainments; to which there are so frequent Allusions in other Parts of the Sacred Writings, and in the *Grecian* and *Roman* Authors. And tho', by the Difference of Custom, the Expression may seem to lose somewhat of its Force and Beauty at present; yet, I presume, it has a perpetual Meaning, to denote the Design of Nature and Providence in the Gifts we have receiv'd from them, that to the inward we should add an outward Complacency and Delight, or by the Cheerfulness of our *Countenance*, testify the Gladness of our *Heart*.

Thus may the *Oyl* be extended to bear an Analogy with all those things, whether in Apparel, in Provisions, in Furniture, or the like, by which, according to your Condition, and Circumstances, you shew, that you are modestly satisfied in your selves, and your own Portion, and delighted with the Society and Converse of others. And, as these Ornaments or Advantages almost naturally smoothe and brighten the Aspect, and make the Heart visible in the Face; so, if they are possess'd in a less Degree, or entirely wanting, yet this it self is the greatest Advantage, and even capable of

N                      supply-



Sermon supplying the Place of all the Rest. The  
 IX. *Cheerful Countenance*, is its self the Oyl of  
 Gladness, and thus a poor Reception with  
 a hearty Welcome, is most sensibly de-  
 scrib'd in that of the Poet ;

————— *Super omnia vultus*  
*Accessere boni.*

‘ The best Part of the Feast was, that  
 ‘ the Entertainers looked agreeably, or  
 ‘ seem’d pleas’d with their Company.

3. *And Bread to strengthen Man’s Heart :*  
 After the more splendid Fruits and Blessings of the Earth, follows this, which is the most Solid and Substantial : This for Exigency and Necessity, as those rather for Convenience and Delight : Those are to cheer us, this to sustain us : Those to cultivate and improve Society, this to preserve each Individual : Those either to excite, or express our Joy ; this to maintain our Health and Force, or even our Life : Without those we might seem to want an especial Means of rejoycing, and of writing that Joy upon the Countenance ; without this (which is emphatically *Want*) not only our *Countenance* would *fall* and be sad, but even our *Heart* would *faint* and *fail within us*.

Where-

Wherefore we cannot enough admire, Sermon  
and extol the Wisdom and Goodness of IX.  
Providence, and the goodly Order of  
Nature, that while the former Gifts are  
more restrain'd and peculiar, this last  
seems to be unlimited and universal, and  
is very often more plentiful and aboun-  
ding, where those are rare or deficient.  
So that, tho' every Soil does not bear, or  
produce, all things, that there may be a  
Correspondence and Commerce of Na-  
tions; and tho' every Country be not,  
like this good Land, *a Land of Olive-*  
*yards and Vineyards*; yet is there scarce a-  
ny but which, commonly, and in some  
Proportion, *giveth Seed to the Sower, and*  
*Bread to the Eater*. Thus at once is Fo-  
reign Traffick encourag'd, and Dome-  
stic Industry: The Conveniences and  
Ornaments of Life are imported from  
Abroad; the Necessities of it produced  
at Home: Thus while *the Rich* enjoy a  
larger Plenty and choicer Delicacy, ac-  
cording to their Quality and Condition,  
or their Importance to the Publick Ser-  
vice, *the Poor* (in the mean time) *eat and*  
*are satisfied, and go forth contented to*  
*their Work, and to their Labour*. O Lord,  
*how manifold are thy Works! in Wisdom hast*  
*thou made them all, the Earth is full of thy*  
*Riches*.

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II. I have consider'd this agreeable Expression of the Text both the Ways propos'd ; or, as it reminds us both of the *Original* and the *Use* of these Natural Benefits. And now, comparing the *Original* with the *Use* of them, let us see what Rules this Comparison affords us, in guarding against their Misapplication and *Abuse*.

And *two* Rules, or Cautions, are hence evidently suggested, that we should not imploy these Happy Gifts, either to the Dishonour of the *Giver*, or the Hurt of the *Receiver*. For, tho' one Effect indeed is inseparable from the other, and God is said to be dishonour'd, when Man, his Image, is hurt or deprav'd, and Man never more hurt's himself, than when in any Instance he dishonours his Maker ; yet, for Methods sake, we may not unfitly distinguish them, as oppos'd so clearly to the two Points already consider'd.

If we pervert these good Gifts to the Dishonour of the *Giver*, we forget their *Original* ; if to the Hurt of the *Receiver*, we forget their *Use*. If amidst such fair Advantages, even when the Fruits of our Industry, and the Works of our Hands ; much more, if amidst *Vineyards and Olive-Trees which we planted not, and Fields*



*Fields which we sowed not, we become Unthankful and Unholy, Insolent and Presumptuous, Sordid and Uncharitable; then, indeed, we forget the Lord our God, and know not that it is he, who gave us, or, has sustain'd us with, Corn and Wine, and Oyl. If we become Intemperate and Luxurious, Soft and Voluptuous, Wasteful and Profuse, we know not then why he gave them us, with what Quality and Efficacy, to what Purpose and Intention: Wine to make glad the Heart of Man, not to overcome and by consequence grieve it; to raise and exhilarate, not to exhale and dissipate, the Spirits; to promote Friendship, and Honour, and Generosity, not to inflame Contentions, and Wrath, or to invite Wounds without Cause: Again—Oyl (or any proportionable Benefit and Accommodation) to make of him a cheerful Countenance; not to paint Ease or Indolence upon his Looks; not that he may indulge this, or any resembling Delight, to such Wantonness and Effeminacy, as was so frequent, and so fatal, to the old Eastern Empires, and afterwards to Greece and Italy; of which their own Writers sadly tell us, and which they confess reveng'd upon them the Conquest of the World. And lastly, Bread to strengthen Man's*

Sermon *Heart*; not to surfeit and oppress it with  
 IX. *fulness of Bread*, or dispose it to forget-  
 fulness of *him*, to whom we *daily* pray  
 for our needful and decent Provision;  
 by whose *Word*, (or blessing) *and not by*  
*Bread alone*, we *live*, and who himself a-  
 lone is, properly and effectually, *the*  
*strength of our Heart*, and our *Portion for*  
*ever*.

Thus again I have presented to you  
 this goodly Sight, (or if you please) this  
 delightful Landscape, this combination  
 of Natural Blessings and Comforts; and  
 thus again endeavour'd to shew the Con-  
 nexion of their *Use*, with their *Original*,  
 by shewing the Cautions hence afforded  
 against their respective *Abuse*.

III. I am now to offer some things by  
 way of farther Observation or Inference,  
 and shall so conclude.

Now from the Text as here expoun-  
 ded, you will observe and infer, that tho'  
 it be in its self a Description of three espe-  
 cial, or most generous and kindly, Fruits  
 of the Earth, or Productions of Nature,  
 it yet implies, and therefore commands,  
 so many Natural Duties: as by *Gladness*  
*of Heart*, inward Complacency and Satis-  
 faction in our Condition; by *Cheerfulness*  
*of Countenance*, outward Agreeableness,  
 Civil

Civil and Friendly Society ; by *Strength of Heart*, as well the Care of our Health, or Vigor, as the Diligent Employment of it in our Calling. Sermon IX.

Again you will observe, that lest these Natural Performances should over-shoot the Mark, and should render us what the Scripture terms merely *Natural Men*; the Text may well suppose, and by no remote Consequence, as many Moral, and to us *Christian*, Duties, to guard, and guide, and govern the Former. And these are Piety, Charity and Sobriety.

1. *Gladness of Heart*, or inward Complacency and Satisfaction in our Condition, must be acknowledg'd a Natural Duty, and, as such, to be its own Reward ; while Murmuring and Repining, Anxiety and Discontent, render Nature a Burthen, and a Punishment, to it self. And, as this Complacency may first arise from the Use of those Natural Provisions and Stores, so when, by the better Assistances, but now mention'd, it is advanc'd into a Spiritual Blessing, or into the Divine Art of Contentment, it then either refines them when present, or supplies them when absent : So that not only Temperance in, but even Abstinence from, *Wine*, may yet be attended with *Gladness of Heart*, in higher and nobler

N 4                      Degrees;



Sermon Degrees; even approaching to that,  
 IX. which was felt and expressed by the In-  
 spir'd Psalmist, and by another Devout  
 Prophet, in those transporting Strains:

Pf. 4. 8. *Thou hast put Gladness in my Heart, more  
 than in the Time, that their Corn, and  
 Hab. 3. Wine, and Oyl increas'd: And, tho' there  
 17. should be no Fruit in the Vine, and the La-  
 bour of the Olive should fail, and the Field  
 should yield no Fruit; yet will I rejoice in the  
 Lord, and joy in the God of my Salvation.*

2. *A merry Heart maketh a cheerful Coun-  
 tenance, even by a Natural Efficiency:*  
 When we are thus easy and satisfied with  
 our own Condition, we are ready for  
 every fit Occasion, of outward Agreea-  
 bleness, Civil and Friendly Society, In-  
 genious or Innocent Diversion, and Pru-  
 dent good Humour. And when these  
 Sweetnesses and Endearments of Civi-  
 lity and Complaisance are improved by  
 our Spiritual Relation to one another,  
 and exalted to Religious Peace, Unani-  
 mity, and Brotherly Love, the *Oyl of  
 Gladness*, thus consecrated to a Divine  
 Use, diffuses it self thro' a good Society,  
 from the Superior Parts of it, to the In-  
 ferior; from those who rule or teach, to  
 those who learn and obey. For so we  
 may understand, that other Charming  
 Express-

Expression of the Psalmist : *Behold how and how pleasant it is for Brethren to dwell together in Unity. It is like the precious (Oyl, or) Ointment upon the Head, &c.* Sermon IX. *Pf. 130. 1.*

3. I said, the remaining Clause of the Text imply'd, and therefore commanded, the Care of our Health, and the diligent Employment of it in our Calling. That this is one of the greatest and principal among Natural Duties seems incontestable ; since otherwise, Nature, which does nothing in vain, would produce even Man in vain, or to be a Blemish and a Burthen to the Earth, out of which he was taken ; to the Fruits of which he has certainly no Title, unless by his Labour, or his Encouragement of others Labour, he contributes to their Growth : That is, unless, according to his Station, and Ability, or as Place, and Times, or Seasons, permit, he renders himself useful to the Community, and so *eateth not the Bread of Idleness.*

But when to your Secular, you add a Spiritual Industry, endeavouring by a timely Forecast or Providence, to *make your better Calling and Election sure* ; it is then especially you *shew your selves Men* ; it is then the Force and Power of your noblest Operations, your Health, and Vigour

Sermon Vigour, and Strength of your Heart, is

IX. most exerted and best improv'd: It is

then, I presume, you may safely apply to your selves, that Permission of the Royal Preacher, (howsoever first intended) which has so near an Affinity, not only with this last Part of the Text, but Eccl. 9. 7, with both the former likewise: *Go thy way, eat thy Bread with Joy, and drink thy Wine with a merry Heart,—and let thy Head lack no Ointment; for God now accepteth thy Work.*

I have thus reminded you of the three *Natural Duties* simply'd in, or resulting from the Text, and have respectively pointed out their Spiritual or Religious Improvement. From whence you observe, that the *Moral*, or (to us) *Christian Duties*, by which they are thus govern'd and sanctified, are not separately applied to them under the like Division, but applied to them in Common, or all to each of them, since not one of those can be Just and Regular, unless all these meet and conspire to its Assistance and Direction. I would only set down a Scripture or two, by which these also are thus applied, and enforced under the *Law*, and therefore retain a like or proportionable Application with greater Force,



Force, and more prevailing Motives, under the Gospel. Sermon IX.

1. As to the Piety suppos'd in the Text, you remember that solemn Injunction:

*Thou mayest not eat within thy Gates, the Tythe of thy Corn, or of thy Wine, or of thy Oyl.*—But thou must eat them before the Lord thy God, in the Place which the Lord thy God shall choose:—And thou shalt rejoyce before the Lord, in all that thou puttest thy Hands unto. Deut. 12: 17, 18.

2. As to Charity thus applied, you cannot but have taken notice of that express and particular Appointment:—*When thou cuttest down thy Harvest in the Field, and hast forgot a Sheaf in the Field; thou shalt not go again to fetch it, it shall be for the Stranger, for the Fatherless, and for the Widow.*—*When thou beatest thine Olive Tree, thou shalt not go over the Boughs again, it shall be for the Stranger, for the Fatherless, and for the Widow.* *When thou gatherest the Grapes of thy Vineyard, thou shalt not glean it afterward, it shall be for the Stranger, and for the Fatherless, and for the Widow; that the Lord thy God may bless thee in all the Work of thine Hands.* Deut. 24: 19, 20, 21.

3. And lastly, for Sobriety, instead of reciting any of those strict and numerous Admonitions to it, the Chief of which immediately occur to your Thoughts, I shall

Sermon IX. shall only confirm what was above intimated, That this Virtue, even in its *Moral*, and much more in its *Christian* Degrees, is indeed a practical Comment upon the Text. For without this Help and Advantage, how well soever we may think our selves acquainted with these Benefits and Blessings, we shall not know them as such, in their proper Character, and Description, or in their just Effect and Influence; we shall not truly know them, as *Wine that maketh glad the Heart of Man*, or as *Oyl to make him a cheerful Countenance*, or as *Bread to strengthen Man's Heart*.

But if at once we maintain and moderate our Natural and *Christian* Liberty, so as to contain our selves between the Unhappy Extremes of Avarice and Luxury, of Singularity and Excess; if habitually we observe such Temperance, and occasionally use such Abstinence, as *that the Flesh being subdued to the Spirit*, we may ever follow and obey the Divine *Motions*, we shall then know and feel, that *the Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy, in the Holy Ghost*. If we truly desire, and upon fit Opportunities prepare our selves, to partake of that Sacred Feast, that *Bread and Wine* which the Lord hath commanded

Rom. 14.  
17.

‘ manded to be received, which he has Sermon  
 Blessed and Consecrated, to so High IX.  
 and Holy a Use, and that Oyl of Glad-  
 ness, I mean that Spiritual Joy, with  
 which it is attended; we shall then ap-  
 ply to the sublimest Sense, the Psalmists  
 Devout Acknowledgment: *Thou hast pre-  
 pared a Table before us in the midst of our  
 Enemies; thou hast anointed our Head with  
 Oyl, and our Cup shall be full: And we  
 may then crown all with that his Pious* Pl. 36. 8.  
*Affurance and Expectation: We shall be*  
*satisfied with the Plenteousness of thy House,*  
*and thou shalt give us Drink of thy Pleasures* —16. 11.  
*as out of the Rivers.—Thou wilt shew us*  
*the Path of Life; in thy Presence is fulness*  
*of Joy, and at thy Right-Hand there are*  
*Pleasures for evermore.*

- ‘ We beseech Thee, O Lord, to give  
 ‘ and preserve to our Use, the  
 ‘ kindly Fruits of the Earth, so as  
 ‘ in due time we may enjoy them;  
 ‘ and may use them to thine Ho-  
 ‘ nour and Service, and for thy  
 ‘ Bounty, may give thee Praise and  
 ‘ Glory, thro’ Jesus Christ our  
 ‘ Lord. *Amen.*





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# S E R M O N X.

Preach'd before several Persons of Quality in their Travels.

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TITUS II. 6.

*Young Men likewise exhort to be sober-minded.*

**T**HE Great Apostle of the *Gentiles*, who made so many *Provinces* to the Faith, and had so eminent a Part, first in the Conversion, afterwards in *the Care of all the Churches*, having invested *Titus* with the Government of those in *Crete*, sends him this Epistle, as another solemn Charge, to remind

Sermon

X.

remind him of the End for which he left him there, and to direct him in fulfilling it. In which commonitory Address, as in those to *Timothy*, who bore the like Ecclesiastical Character at *Ephesus*, *St. Paul* does not only excite, and animate them in General, to the Performance of their Sacred Office, but furnishes them with many particular Rules to be observed, in applying to the Difference of Sex and Age, of Character and Condition; that as each of these requir'd some especial Qualities and Duties, so each accordingly might have their proper Lesson, and more immediate Advice. Now it's agreed, that these Pastoral Instructions, are not limited to the Persons of those Holy and Apostolical Men, to whose Names they are inscrib'd; but remain a Pattern, to the Succeeding, and even, the Inferiour, Ministry, *that we likewise, may know, how to behave our selves, in the Church of God, and to be good Stewards of the Mysteries of Godliness*, who have so much more need to learn, before we teach, and to be reminded of our own Duty, in guiding, and assisting yours. By Consequence, every one of the Sacred Function should think himself obliged, not to rest in general Discourses and Exhortations,



tations, but to apply himself respectively, to the several Parts of his Audience; that, becoming in a nearer Manner, *the* *Servant of all*, he may gain, *i. e.* win, and oblige *the more*; and in particular, should consider, the Apostle, or the Successors of the Apostles, the present Guides and Governours of the Church, as repeating to him the Admonition of the Text:

*Young Men likewise exhort to be sober-minded.*

The Original Word according to its Etymology, imports to have a *safe* or a *sound Mind*; and is used indifferently by Authors, to express most of the Ways, by which such a Mind, or Judgment, exerts or displays it self. More frequently it signifies, to be Prudent or Discreet; at other Times, to be Honest, Chaste, Sober, Temperate, Civil, Modest, Moderate, Frugal, and the like. The chief Place in the New Testament, by which we may determine the Use of it there, is *Rom. 12. 3.* where it has indeed an especial and most powerful Energy, of which our Language not answering the elegant Opposition, in the Words, has thus rendred the Sense; *Not to think more highly of himself than he ought to think, but to think soberly.* Agreeably to this, the

Sermon Verb is commonly rendred, *to be Sober*; X. but the Adjective more variously, as here in this Chapter, once *Temperate*, and again *Discreet*. In the Text, the Verb has been translated with some Variety, in the vulgar *Latine*, *to be Sober*, in that of *Beza*, *to be Temperate*; the same in the *Italian* of *Diodati*, and in *French*, by those of the *Port-Royal*, *to be Discreet and Regular*. I would not have mention'd these several Versions, but to do Justice to our own, which I think has here an evident Advantage over them all; as it shews the Foundation and Principle of the Rest, and equals the Extent of the Original, or even exceeds it in Elegance and Force. Indeed, if we ask what it is that fixes the true Character and Genius; what makes the Good and Noble Soul, the Great and Excellent Spirit; what it is that disposes a Person for *every good Gift, and every perfect Gift*, which may render him truly accomplish'd, and approv'd, in the Sight of God and Man, we cannot better match the Happiness of the Person, and of the thing, with that of the Expression, than when we say, *T'is the being sober-minded*.

In treating of this Laudable Quality, I shall first offer some Reasons, why it should in particular be recommended to Youth.

Youth ; and secondly represent some of the Benefits and Advantages it then especially affords and shall conclude with some few Motives, farther engaging to it. Sermon X.

And in this whole Design, I desire leave to have an especial Regard to the Younger Gentlemen, to Persons of Superior Condition, with all Humility adapting my Advice to those, who are to give Example to others.

As for the Reasons, why Sobriety of Mind should in particular be recommended to Youth, among others, we may assign these which follow.

I. It will be acknowledg'd, that 'tis impossible for a Person with any constant Tenour to act well, that does not think wisely, or to think wisely, that does not think soberly. But what's of constant Necessity in every stage of Life, must be of special Importance, in that upon which the rest depend ; and by consequence, he that sets out with this Advantage, is in the most probable Method, to go on and Prosper. We may say of this Disposition, what *Solomon* does of the *Law*, or the *Commandment*, to which it is so admirably subservient ;



Sermon *When thou goest it shall lead thee, when thou sleepest it shall keep thee, when thou awakest it shall talk with thee:* It is the surest Guide and Direction, the strongest Guard and Defence, the most agreeable Company and Conversation. And, as the Apostle here charges us, that we should exhort *Young Men* especially, *to be sober-minded;* so that Great and Wise King seems to have address'd, or as 'twere dedicated, to them his Divine Book of *Proverbs*; the Aim and Intention of which as we read in the very Preface, is *to give to the Young Man Knowledge and Discretion, that when Wisdom should enter into his Heart, and Knowledge be pleasant to his Soul, Discretion might preserve him, Understanding might keep him.*

X.

Prov. 6.

22.

I. 4.

11. 11.

II. The Morning of our Life, our Early and Flourishing Years, ought especially to be arm'd with this Precaution, because it's then we are expos'd to the greatest Dangers; when the Passions are the strongest, and so the most apt to transport us with their Violence; when the Pleasures and Entertainments of Sense have their full Taste and Relish, and are therefore the more capable of betraying us into Excess; when we are the most easie, credulous and complying, and so  
the

the most open to the Attempts of others, the likeliest to be insulted and overborn by the Confident, or ensnar'd by the

Sermon  
X.

Designing, or perverted by those that go Astray. Wherefore, Experience, coming so late, should, if possible, be supplied by more early Consideration, and Reason should invite us before Affliction constrains us to be Serious. Upon this Motive proceeds the constant Address of the Royal Instructor but now cited, and who cannot be cited too often in the present Argument: *Hear, my Son, says he, the Instruction of a Father, and forsake not the Law of thy Mother: Hear, O my Son, and receive my Sayings, and the Tears of thy Life shall be many: I have taught thee the way of Wisdom, I have led thee in right Paths. My Son, if Sinners entice thee consent thou not. Walk not thou in the way with them; refrain thy Foot from their Paths.—Lest thou give thine Honour unto others, and thy Tears unto the Cruel: Lest Strangers be filled with thy Substance, and thy Labour be in the House of Strangers, and thou mourn at the last — and say; How have I hated Instruction, and my Heart despised Reproof!*

Prov. 1.  
4. 5.

III. As most Ornaments, whether of Mind or Body, sit best upon the Young, flourish in the Spring of Life, and look with peculiar Gracefulness in the Bloom, and Beauty of Nature; so this excellent

Sermon  
X.

Temper of which we speak, which is the chief Attire of the Soul, and to which most other Good Qualities that it can put on are but Appendages, is then in the exactest Manner fit and becoming; and if it be real and not counterfeit, natural and not affected, easie and not precise, it has indeed the finest Lustre, and renders those who wear it the most Amiable and Charming. For I don't here distinguish between the inward Principle, and the outward Act, between Sobriety of Judgment, and of Deportment; tho' in Strictness, the latter is not termed Sobriety, but Decorum, or true Greatness; which is so admirably defin'd by the Master of Definitions, in his second Book of *Rhetorick*. *Greatness* (says he) *is a soft, or easie, and well compos'd, Gravity*; very proper to add its self to the Robes of State and Dignity, or of those who *wear soft Cloathing, and are in Royal Courts*.

*Aristot'e.*

Lament.  
3. 27.

If therefore the Prophet assures us; *It is good for a Man to bear the Yoke in his Youth*; Meaning the Yoke of Affliction and Trouble, which can't be good, but when it's Necessary, and after all, will be grievous; how much better is it, *then* to take upon him that of Prudence and Sobriety, which in a great Measure



Measure may prevent the Necessity of Sermon  
the Former, and which is it self so Easie X.  
and Ornamental? How much better to  
embrace the Discipline of *Wisdom*, to put *Eccles. 6.*  
*his Feet into her Fetters, and his Neck into*  
*her Chains, whose Fetters are a strong De-*  
*fence for him, and her Chains a Robe of*  
*Glory?* 26. 29.

IV. As Youth has many Natural Gifts  
and Endowments that speak in its be-  
half, and entitle it to Favour, so it has  
one Natural Disadvantage, in respect of  
Time, which it would be glad, if possible,  
to Balance, or Compensate. In this *M<sup>r</sup>. Pas-*  
Regard, it has been excellently well ob- *cal.*  
served, of Birth or Quality, that it gives a  
Person at Eighteen or Twenty, the same  
Esteem and Deference which another of  
inferior Rank acquires at Fifty; so that  
the former has thirty Years gain'd at once.  
Now the Privilege which Custom and  
Civility allow to the Noble, Reason and  
Justice demand, and generally obtain,  
for the Sober and Discreet; and they are  
the Happiest, who possess it by a double  
Title. The wise Man representing the  
Causes of his Address and Courtship to  
Wisdom, tells us this was one of his  
Principal Inducements: *For her sake* (says  
he) *I shall I have Estimation with the Multi-* *Wis. 8.*  
*tude,* 10.

Sermon *tude, and Honour with the Elders, tho' I be*  
 X. *Young.* And in the Story of *Susanna*,  
 there's a remarkable Expression concer-  
 ning Young *Daniel*, that the Elders and  
 Judges of the People said to him: *Come*  
*and sit down among us, seeing God hath given*  
*thee the Honour of an Elder.*

v. 50.

This may the better suffice, as to the  
 first part of the present Attempt, or the  
 offering some Reasons why *Sobriety of*  
*Mind* should particularly be recommen-  
 ded to *Youth*; since by proceeding to the  
 second Part, or by representing the Bene-  
 fits and Advantages it then especially  
 affords, we are to shew the Effect of  
 those Reasons, and of that Particular  
 Application.

The Benefits I shall chiefly insist upon,  
 are,

I. That it confirms and settles the  
 Principles of Religion.

II. That it renders the Practice of  
 Religion more easie.

III. That it preserves from Temp-  
 tation.

IV. That it affords the greater Oppor-  
 tunities of Eminent Piety and Vir-  
 tue. I.

I. Sobriety of Mind, confirms and settles the Principles of Religion.

Great has been the Happiness of your Birth, and the Advantage of your Education, (of which among Foreigners you are the more sensible by too obvious a Comparison,) but that either of these should be lasting and effectual depends upon your selves. What Admonitions and Advices you have heard, what Cautions you have receiv'd from Parents or Friends, Books or Conversation, are a ready Stock committed to your Management and Improvement: A Treasure in which you can't make too much Haste to be Rich, an Inheritance which indeed renders them the happiest, to whom it comes the soonest. Some of you are deprived of, others removed from, your Natural Parents and Relations; and therefore the more concerned to begin a stricter Alliance and Affinity with those good Principles and wise Purposes, which alone can supply their Place: *To say unto* <sup>Prov. 7.</sup> *Wisdom thou art my Sister, and to call Un-* <sup>4.</sup> *derstanding your Kinswoman.* You are set at Liberty from your first Teachers and Directors, and therefore should study with the greater Earnestness and Diligence to *know* and feel the Certainty of *those*



Sermon *those things in which you have been instru-*

X. *Ed.* Either by a Noble and Ingenious  
 ~~~~~ Curiosity, or by a lawful Call of your  
 Employment and Profession, you have
 been invited abroad, *to see the Evil*
and the Good among Men, as the wise Au-
 thor of *Ecclesiasticus* speaks, who was
 himself a Traveller; and hence you are
 the more strongly engag'd to *refuse the*
Evil, and chuse the Good. Especially a-
 midst so endless a Variety of Notions
 and Opinions, both as to Religion and
 Government; in which, (as the Histo-
 rian observes on another Occasion) *Mul-*
titudine Animus distrahitur, &c. The Mind
 is divided, or distracted, with Multi-
 tude; and because all cannot be ap-
 prov'd, all perhaps will be despis'd: un-
 less Sobriety fix the Mind, and hinder
 it from forsaking it's first Love and hap-
 piest Choice in both. You are left to
 make your first Steps in the World,
 which being so rough and uneven
 Ground, and so plentiful in Occasions of
 falling, it imports you the more to have
 Regard to Solomon's Rule: *Let thine Eye*
look straight on, and let thine Eye-lids look
straight before thee: Ponder the Paths of thy Feet,
and then all thy Ways shall be established. To
 which you will give me leave to add that
 Great and Excellent Lesson, which he
 receiv'd

Prov. 4.
 15, 16.

receiv'd from his Father, and which some of you, I presume, have receiv'd from yours. *And now, my Son,—know thou the God of thy Father, and serve him with a perfect Heart, and with a willing Mind: For the Lord searcheth all Hearts, and understandeth all the Imaginations of the Thoughts; if thou seek him he will be found of thee, but if thou forsake him, he will cast thee off for Ever.*

Sermon

X.

1 Chron.

23. 9.

II. As Sobriety of Mind has such a Power, in keeping the Principles of Religion firm and stable, it has no less in rendring the Practice of Religion easie. We say, all things are easy to a Willing Mind; but a Sober Mind is as willing as it is wise. For that which brings in most of the Difficulties of a Good Life, is our too late Consideration, when having gone so far without Thought, we cannot retire without Pain. But he who has the Benefit of timely Reflection, and what is the Consequence of it, an early Virtue, is like him that has attain'd an Art or Profession, in that State of Docility; which having learnt by Rule, he practises by Custom, and having then had the Industry to make it his Business, has afterwards the Reward of finding it his Pleasure. And this should be an

Answer

Sermon X. Answer to the Apologies we make for our Neglect of being Sober betimes, when we urge the Sway of the Passions, the Strength of Appetite, the quick Motion of the Spirits, the natural Gaiety and Inconstancy of Thought. For if the Passions seem then to Reign and Tyrannize, yet their Empire is not of long standing, so that if we can now shake it, 'twill be scarce able to recover, and to put a stop to their Usurpation, is almost to put an End to it; again, if the Appetites be then especially strong, yet their Strength is not confirm'd by long Habit, and therefore this is the time when they should be broken and tamed: If our Thoughts and Wishes are then afloat, and in the greatest Agitation, yet having scarce fallen into a deep Track, or wrought out themselves a Passage, they may the sooner be deriv'd into a proper Channel, and determin'd to a regular Course. For if *the Beginning of Strife*, and so of any other Irregularity, be, as the wise King assures us, *like the letting out of Water*, the Beginnings of Sobriety and Conduct must be like the setting Banks and Piles against a Flood, the turning it into a safer Current, and saying, *hitherto shalt thou come and no farther, and here shall thy Waves be stayed.* And

And this leads us to a third, and very remarkable Benefit of a Sober Mind, that, Sermon X.

III. It is a strong Defence against Temptations.

For that which exposes us to Spiritual Danger, is, for the most part, a Levity of Spirit, a Rashness of Purpose, a Confusion and Dissipation of Thought. And we are so sensible this is our Failing, that we are willing to make it our Excuse; as believing we can't mitigate and extenuate a Fault more than by alledging, that 'twas not Malice, but Incogitancy, not Presumption, but Infirmary. Now altho' the Acknowledgment of our Folly, for which these are but softer Terms, be indeed to be commended as the Token of an humble Spirit; yet 'tis infinitely better by a timely Wisdom and true Greatness of Soul, to have (so far as we may) prevented the Occasion of so unfortunate an Humilty. Indeed as *want of Care* is observed by a noble Writer, to *have the Marquis same Effect as want of Virtue*, so *want of of Hals-fax.* diligent and sober Reflection, will have the same Effect as want of Understanding; it being with the Treasures of the Mind, as with other Riches, he that does not use them wants them. And therefore

Sermon

X.

Prov. 24.

31.

fore Solomon has join'd together the Slothful and the Insensible, in that Elegant Report : *I went by the Field of the Slothful, and the Vineyard of the Man void of Understanding ; and lo it was all grown over with Thorns, and Nettles had covered the Face thereof, and the Stone-wall thereof was broken down.* Where by the *Field and Vineyard*, how natural is it to conceive the Mind of a Young Person, chosen out as a fair and lovely Soil, fenced about with good Instructions, and planted with Graces and Virtues, as with the choicest Vines ; yet thro' the Remissness of the Possessor, *grown over with Thorns, and covered with Nettles*, over-run with degenerate Habits, and fruitful only in such Propensions as are wild and unprofitable, sharp and afflicting ? And as to the latter part of the Resemblance, *the Stone-wall thereof was broken down* ; how does this represent the open and unguarded Condition of such as shall have lost that prudent Reserve, and serious Caution, with which their Mind was fenced and fortified against Assaults ? Which is more particularly expressed in another Sentence of that admirable Book : *He that hath no Rule over his own Spirit, is like a City that is broken down, and without Walls.* On the contrary, a strong City and well order'd Garrison,

25. 28.

Garrison, are the proper Emblems of a Sedate and Sober Mind, which is not only encompassed with Walls and Bulwarks, with Wise Maxims and Virtuous Principles, but where the frequent Walkings of the Guard or Watch, that is the constant Returns of Thought, at once secure it against a Surprise from without, and put an immediate Stop to any Disorder or Irregularity within. *I have written to you Young Men because ye are strong*, says St. John in the first Epistle; 'or what imports the same, says an Eloquent Divine, because you are vigorous; that is, you are now in such a State of Body and Soul, and Affections, as is most subservient to Piety—most quick and governable, and most successfully apply'd to the Offices of Duty.—Govern therefore your Appetites before the Evil Days come; now you may gird them, and carry them *whither you will*, but if you neglect the Season, they will hereafter gird you, and carry you *whither you would not*. But if (as seems most probable) the Apostle there speaks of the Strength of Grace against Temptations, we know this is especially promis'd to those, who shall best imploy the Powers of Nature. So that we may understand the Passage with respect to both: *I have written to you*

Sermon you Young Men, because ye are strong, and
 X. the Word of God abideth in you, and ye have
 overcome the Wicked one. And after such
 a Victory, who will not concur in the
 Applause of the Wise King, and say,
 that the Glory of Young Men is their
 Strength? Whence we may pass to a
 fourth Head, upon which Sobriety of
 Mind recommends it self to you.

IV. As it affords the greater Oppor-
 tunities of Eminent Piety and Virtue.

For he that is thus arm'd is, we see,
 the fittest and most expedite not for De-
 fence, only but for Action; so that when
 Occasions present themselves, he is
 ready to meet them with Delight, and
 improve them to Advantage. If call'd
 to his Devotions, he never brings a Sa-
 crifice without a Heart; he can the soo-
 ner recollect and compose himself, and
 put his Thoughts, into a Frame be-
 coming the Holy Duty *without Wrath or*
Doubting, without Levity or Vanity, and
 so far as is possible without Wandring or
 Inadvertency. If he be a Person of Qua-
 lity, and resolv'd not to do like inferior
 People, then as it has been well expres-
 sed: ' Whatever they do well, he does
 ' better than they: He does not imitate
 ' their Piety, but exceeds it: He does not
 ' follow them, but considers his Dignity,
 ' and

Counsels of
 Wisd.
 Ps. 1.

‘ and is the first to lead them: It is thus
 ‘ he keeps his Rank and Distinction in
 ‘ the Church, and none that come there
 ‘ can be more Devout or Modest than
 ‘ himself.

Sermon
 X.

He gives the same Attention to the reading of God's Word, as *Samuel*, even when a Child, did to the immediate Revelation of it; and Answers with like Obedience at the Call: *Speak, Lord, for thy Servant heareth*. In the mean while his Thoughts enlarge upon that Request, and silently put up a Prayer, like that ascrib'd to Young *Solomon*—*I thy Servant and Son of thy Handmaid am a feeble Person, and of short time, and too Young for the Understanding of Judgment and Laws:—Give me Wisdom that sitteth by thy Throne; and reject me not from among thy Children:—O send her out of thy Holy Heavens, and from the Throne of thy Glory, that being present she may Labour with me, that I may know what is pleasing unto Thee. For she knoweth and understanding all things, and she shall lead me soberly in my Doings, and preserve me in her Power.*

And as the Youth of a Sober Mind, is in the best Frame and Temper, for profiting by God's Word, so likewise for answering the Design, and enjoying the Benefit of his Sacraments. He considers

P

his

Sermon his Baptism not as an empty Ceremony,
 X. a formal Admission into the Church, but
 as an Act of a most sacred Intention, and
 most serious Importance; by which like
Samuel, and *St. John Baptist*, he was given
 and dedicated to God, *from his Mother's*
Womb. He esteems himself engaged, in
 Duty and Justice, in Honour and Gra-
 titude, to perform, by the Divine Assi-
 stance, the Vows that were made in his
 Name; to *sanctifie God in his Body, and*
in his Spirit which are God's; to study his
 Will, whose he is, and whom he serves;
 to chuse that better Part of *sitting at our*
Lord's Feet, and hearing his Words, and
 that Nobler Character of *searching the*
Scriptures daily, which he hath known from
a Child.

The same Temper, as it gives him the
 quickest Sense of his Frailty, of the *Sins*
and Offences of his Youth, so it puts him
 upon that ingenuous Question of Holy
David; *Wherewithall shall a Young Man cleanse*
his Way? In Answer to which, he remem-
 bers that another Holy Ordinance is pro-
 vided, to cancel our unhappy Transgres-
 sions of the Former; That another *Foun-*
tain (or rather another Stream,) *is opened*
in the House of David, and that he who
 duly and worthily comes to it shall be
 clean: So that earnestly desiring, when
 Place

Place and Opportunity permit, to be a Sermon
 Guest at the Holy Table, and to *take the* X.
Cup of Salvation, he already says in his
 good Resolution; *Behold the Servant of*
the Lord, be it unto me according to thy
Word.

If from these Institutions and Services of Piety, we proceed to all the Acts and Instances of Virtue, whether Divine or Humane, Social, or Private; there is not one that can be assigned in the whole Train and Concert, for which the Sober-minded is not especially prepar'd, or as the Apostle requires in *Young Timothy, thoroughly furnished to every Good Work.* In the performance of Generous Offices, the composing of Differences, the doing of Kindnesses, and the like, where there is not so great an Opposition of Nature, he yet enjoys so far an Advantage above others, as he has not only the Desire, but the Consideration to acquit himself in these Regards. For in these we many times fail, not for want of Inclination, but of Leisure, not of habitual Principles, but of actual Application and Address; while other Engagements or Amusements, make us lose, by not thinking at present, Occasions that are irretrievable by After-thought. And as for such Duties as seem more harsh and self-denying,

Sermon
X.

such as Patience under Trouble, Forgiveness of Injuries, with others of that Order; he is so much the more ready to discharge them, as he hath advanced farther in obtaining the *Rule over his own Spirit*, so as less to feel the Struggle and Reluctancy of Natural Constitution. In a Word, he of all Persons must be qualified for whatever is Good or Great; in as much as Sobriety of Mind is, in Effect, that Mastery over our selves, that Imployment of our best Faculties about their proper Objects, in which consists the Duty of this Life, and the Happiness of the other. Happy then, and in the fairest Prospect of being for ever Happy, is he, that shall have made the early Choice of the Wise Man—*When*
I was young, or ever I went abroad, I desir'd
 Ecclus. 51. *Wisdom in my Prayer, my Foot went the right*
 13, 14, 15. *Way, from my Youth up I sought after her,*
I had my Heart join'd with her from the
Beginning. Happy indeed, who with better Success shall have imitated those Characters in the Gospel, of the Person that had *kept the Commandments from his*
 Mark 10. *Youth, whom Jesus beholding loved him:*
 21. *And of the other of whom we read,*
 12. 34. *when Jesus saw that he answer'd discreetly,*
he said: Thou art not far from the Kingdom of God!

This

This was the second Part of our Undertaking, to represent the Benefits and Advantages, which *Sobriety of Mind* especially affords to *Young Men*. Sermon X.

And these were the four great Advantages propos'd to our distinct Enquiry and Consideration. I will subjoin more briefly a few other Motives to the same Excellent Temper and so conclude.

Now here I might alledge the Dignity it gives your Person, the Grace and Comeliness, with which it adorns your Behaviour, the Force and Weight it adds to your Converse, the Assistance it affords you in your Business and Profession, the Sweetness it supplies to your innocent Diversions, the sure Ground and Basis it lays for your Reputation and Esteem, the Service it contributes to your Health and Safety, or the Advantage of the Sound Mind, to the Sound Body.

Again, as *the Glory of Young Men is their Strength*, in another meaning than what was before intimated, I might urge the Benefit of this Noble Temper, in Respect of Courage, or Bravery, which belongs to the Genius of our Nation, and in which it now Triumphs. I might observe, that this only can inspire a Man with deliberate Valour, in Martial Enterprizes, and Deeds of Arms: In as

sermon much as Courage, if Precipitate or En-
 X. thusiastic, is not Courage, but Cowar-
 dice enrag'd. I might assert, that he
 only is the true Heroe, who is so in a
 just Cause, and upon Good and Serious
 Principles; because nothing else can give
 him an Intrepidity of Soul, and Clear-
 ness of Thought, in the Point of Dan-
 ger, or in the Article of Death. And
 even this Part of the Heroic Character,
 never Shines so bright as when attended
 with the other Part; or when the high-
 est Degree of Temperance, is in Conjun-
 ction with the highest Degree of Forti-
 tude and Gallantry. As both these are
 built upon a Presence of Mind, so you
 remember that an inimitable Writer of
 our Country, has united them in a Royal
 and truly *Christian* Hecce, and, descri-
 bing the Prince, has anticipated the
 Martyr.

Mr. Wal-
 ler.

— *In Danger mov'd no more,
 Than with the Pleasures of the Court before.*

And farther, I might set before you
 some of the chief Examples of an Early
 Piety and Prudence recorded in Sacred
 History: I might attempt to draw those
 Illustrious and Lovely Characters of
 Young *Joseph*, of *Moses*, of *Daniel*, and
 his

his Companions; to excite your Generous Emulation, and to shew that a strange Country is in an especial Manner the Scene design'd by Providence, for the Trial of the Best and Noblest Youths; that, being tryed, they may be found Faithful, and Worthy to sit in their Fathers Seat.

And as *the Glory of Children are their Fathers*, and as Obedient Children, and Wise Sons, make a grateful and honourable Return, in adding to their Fathers Glory; I might hence raise the Ambition of those, whose Fathers or Ancestors, (with other Lights and Ornaments of their Families, direct or collateral,) by their Piety and Learning, their Wisdom and Justice, their Courage and Resolution, have merited Places of high Distinction in Sacred or Civil Honour. So that you should seem to need no other Admonition, than that most agreeable one of Praise and Commemoration: *Let us now praise Famous Men—such as did bear Rule in the Kingdom, renowned for their Power, giving Counsel by their Understanding—* Leaders of the People by their Counsels, and by their Knowledge of Learning meet for the People, Wise and Eloquent in their Instructions. All these were honour'd in their Generations, and were the Glory of their Times. With their Seed

Ecclus. 44.

Sermon shall continually remain a good Inheritance,
 X. and their Children are within the Covenant.

When upon these and other Topicks, I had exhorted you to be Sober-minded, I might desire you at present to exercise that Sobriety, in *suffering the Word of Exhortation*, especially since it does not take its weight from the Sermon, but the Text; nor from the immediate Speaker, but from the first Author and Instructor, whose Character is incontestable, being (to use his own Terms) *such an one as Paul the aged, the Minister and Ambassador, the Prisoner and Martyr, of Jesus Christ.*

To supply these several Arguments, or Heads of Discourse, and at the same time, to press you with an Authority, that bears a nearer Proportion and Resemblance, to that of an Apostle, I shall recite to you a Passage of a late most Reverend and Venerable Preacher, in his Sermons, *of the Advantages of an early Piety*: 'As (says he) there is Joy in
 ' Heaven, at the Conversion of a great
 ' and old Sinner, so it cannot but be a
 ' very delightful Spectacle to God and
 ' Angels, and to the Spirits of Just Men
 ' made perfect, to see a Young Person
 ' besieged by powerful Temptations on
 ' every side, to acquit himself gloriously
 ' and resolutely, to hold out against the
 ' most

' most violent Assaults: To behold one Sermon
 ' in the Pride and Flower of his Age, X.
 ' that is courted by Pleasures and Ho-
 ' nours, by the Devil and all the be-
 ' witching Vanities of this World, to
 ' reject all these, and to cleave stead-
 ' fastly to God: Nay to frown upon all
 ' these Temptations, and to look down
 ' upon them with Indignation and Scorn,
 ' and to say, let those dote upon these
 ' things who know no better: Let them
 ' adore sensual Pleasures, and lying Vani-
 ' ties, who are ignorant of the sincere and
 ' solid Pleasures of Religion and Virtue:
 ' Let them run into the Arms of Temp-
 ' tation, who can forget God their Cre-
 ' ator and Preserver, and the Guide of
 ' Youth: As for me, I will serve the
 ' Lord, and will imploy my whole Time
 ' either innocently or usefully, in serving
 ' God, and doing Good unto Men,
 ' who are made after the Image of
 ' God.

This I am persuaded is the Wish and
 Resolution of you all, to which I presume
 to add nothing but my own Affectionate
 Wishes for its Success in your Happiness;
 That *the Blessing* of your *Fathers* may, if
 possible, *prevail above the Blessings of their*
Progenitors; That *the Blessings of Heaven*
above, the Blessings of the Deep beneath, the
precious

Gen. 49.

Sermon *precious things of the Earth, with the fulness thereof, may come upon the Head* of so many *Josephs*, so many that are separated from their Brethren: And that the Separation, or Removal, of those who are most distinguished, may be, as his was, not only for the Advancement of themselves in Knowledge and Virtue, in Honour and Greatness, not only for the Service and Support of their own Family, but of whole Nations, and of the true Religion.

In a Word; I shut up this imperfect Discourse, as the wise Son of *Sirach* does his accomplished Book:

Let your Soul rejoyce in God's Mercy, and be not ashamed of his Praise: Work your work betimes, and in his Time he will give you your Reward.

SERMON XI.

On Occasion of the Death
of the L^d. Charles Somerset.

2 KINGS XXII. part of the 19th
and 20th Verses.

*Because thine Heart was tender, and
thou hast humbled thy self before the
Lord; — I will gather thee unto
thy Fathers, and thou shalt be gathered
into thy Grave in Peace.*

AS the Divine Word, in its whole
Course and Series, is the great
History of Divine Providence; so
it calls us sometimes, as in a more singular
Piece, and compendious View, to behold
the Mercy and Justice, the Goodness and
Seve-

Sermon *rity of God.* Such is the History of King
 XI. *Josiah*, from its Commencement in this,
 to its Conclusion in the following Chapter;
 the summ of which is yet more briefly represented to us in the Text.

It contains two Parts.

I. A Testimony and Commendation of this Prince; that his *Heart* was *tender*, and that he *humbled* himself *before the Lord*.

II. A Mercy, or Privilege granted to him on this Account, the being *gathered* to his *Fathers*, and *into* his *Grave in Peace*, *Because thine Heart was tender*, &c.

I shall consider both Parts, and then,

III. Endeavour to illustrate their Dependence and Connection; or to justify this Surprizing Argument, and Providential Event.

I. As to the Testimony here given of this Prince, we may observe three Things.

1. What was the Occasion of it, or the particular Instance of his Behaviour,
 in

in which he shewed this *Tenderness of Heart*, and this *humbling of himself before God*. Sermon XI.

2. What was his General Character, and Habitual Temper; or what the Qualities inducing him to such a laudable Behaviour.

3. By what means, especially this Temper was improved, and these Qualities acquired.

1. Let us observe the Occasion on which this Testimony was given, or the particular Instance of *Josiah's* Behaviour, in which he shewed this *Tenderness of Heart*, and this *Humbling of himself before God*.

At the Eighth Verse we read, that amidst the Pious Cares and Labours of this Excellent Young Prince, to purge and to repair the House of God, *Hilkiah* the High Priest, who had the chief Direction of the Work, in searching and cleansing the Holy Place, *found the Book of the Law*, suppos'd to be the Original, under the Hand of *Moses*, which lay neglected in its first Shrine or Repository; or else had been misplaced or thrown aside, during the late Corruptions of the Publick

Sermon Publick Worship, and Confusions in the
 XI. Civil Government.

Upon the Reading of this Book, one especial Command of which was, That upon the Establishment of the Monarchy in future Time, *the King should have a Copy of it, to read therein all the Days of his Life*; the Good Prince was so moved and awakened, with the exact Holiness of the Divine Law, and the severe Denunciation of Publick Judgments, against the Publick Neglect or Transgression of it, such as had deeply prevail'd before his Reign, and could not yet entirely be rooted out; that *he wept and rent his Clothes*, thus shewing indeed that his *Heart was tender*, and thus *humbling himself before the Lord*.

Deut. 17.
18.

1. 11. 19.

At this amazing Discovery, under these good Impressions, and this Dread of impendent Judgments, he sent a Deputation of his Principal Officers, to enquire of a Person endued with the Spirit of Prophecy, while there was yet a Succession of such Living Oracles, to be consulted in Publick Emergencies, or Designs.

The Answer brought and reported to him was, that according to the Tenor of that Book, the Extremest Calamities, all the Curses that were written in it, should

should inevitably come to pass, and Sermon
 were now hastening upon his Nation, XI.
 but should not overtake him in his Per-
 son ; that the Wrath of the Lord, which
 was kindled, should indeed break forth
 against the People, but that the Prince
 should neither suffer, nor even see, the
 Flame: *Because thine Heart was tender, &c.*
thine Eyes shall not see all the Evil, which I
will bring upon this Place.

2. Let us hence observe, what seems
 to have been his General Character, and
 Habitual Temper, or what the Qualities
 inducing him to such a laudable Beha-
 viour ; That he was of a mild and ten-
 der, and compassionate, a modest, inge-
 nuous and humble Disposition. For that
 which in the ordinary Course of Life,
 rendered him apt to be moved by the
 Fear of God, and thus inclin'd, him to De-
 votion and Humility, could not but, up-
 on so extraordinary an Occasion, render
 him apt to be moved by *the Terrors of*
the Lord, and thus melted into Holy Sor-
 row and Humiliation. Indeed one of
 the Prophets before his Time, reducing
 the sum of all Religion to three great
 Articles, assigned these for two of them :
To love Mercy, and to walk humbly with thy
God. Where tho' the *Loving of Mercy*,
 may seem only to express a *Tenderness of*
Heart

Micah 6.

Sermon *Heart* towards Men, it yet implies the
 XI. like frame of Spirit towards God, as its
 Cause and Principle. In as much as, he
 who is the readiest to beg and implore
Mercy from God, is the most prone in
 Affection, as well as the most bound in
 Reason, to yield and dispense *Mercy* to
 Men.

Ld. Cla-
 rendon.

Agreeably to this Character, it's very
 remarkable what our Noble Historian
 says of our Good *Josiah* King *Charles* the
 1st: 'Amongst all his other Princely and
 'Royal Virtues, he had a Tenderness
 'and Compassion of Nature; which re-
 'strain'd Him, from ever doing a hard
 'hearted thing.

3. Let us also observe by what means,
 especially this Temper was improv'd,
 and these Qualities acquir'd.

It seems probable that *Hilkiah*, the
 Chief of the Sacred Order, had the Care
 of Instituting this Young Prince, in his
 Minority, or of Performing to him the
 same Part, that *Jehoiada* before did to
Jehoash, of an early Counsellor and In-
 structor. But whoever had the Charge
 of his Education, as to the Effect of it
 we read this Honourable Report; That
in the Eighth Year of his Reign, while he was
yet Young, (at sixteen Years of Age,) He
began to seek after the God of David his
Father;

2 Chron.
 34. 3.

Father; and in the twelfth Year, (of his Sermon
Life the twentieth,) He began to purge XI.
Judah and Jerusalem of the High Places,
and the Groves, and the Carved Images,
and the Molten Images. That is, (in the

Gloss of a Learned and Pious Author)
' at eight Years he began to hearken to
' good Counsel, to have his Eyes and Bp. Hall.
' his Heart open to seek the Lord God
' of his Fathers; at twelve he begins to
' Act, and shews well that he had found
' the God he sought.

We are not to doubt, but that one
Part of this good Institution, and one
Cause of this early Piety, was an early
Acquaintance with God's Word, his Sta-
tutes and Ordinances to *Israel*, either as
instill'd from the Mouth of his Venera-
ble Teacher, or as preserv'd in Trans-
cripts of some Pieces at least, and Frag-
ments, that surviv'd the Ruins of the
Times. However, upon recovering the
Authentick Book, and entire Body of
the Law, upon hearing this read, and
perhaps especially that Part of *Deutero-*
nomy, in which the *Blessings* and *Cursings*,
are pronounced with so much Majesty,
and in so very Pathetical Language; He
could not but feel such Impressions as
were suitable, as well to the Great-
ness and Awfulness of the Subject, as to

Q

the

Sermon the Excellent Disposition, and now more
 XI. confirm'd Belief, and improv'd Capacity,
 of the Hearer. It was thus he answer'd
 that general Character before given by
 66. 2. the Prophet *Isaiah*; *To this Man will I look,*
saith the Lord, even to him that is Poor,
and of a Contrite Spirit, and trembleth at my
Word: And thus he came to obtain the
 Particular Testimony and Commenda-
 tion in the Text: *Because thine Heart was*
tender, and thou hast humbled thy self before
the Lord.

Whence I am now to proceed,

II. To the other Part of the Words,
 the Regard paid to him, the Mercy or
 Privilege granted him on this Account:
I will gather thee unto thy Fathers, and thou
shalt be gathered into thy Grave in Peace.

At first View, this indeed may seem
 a very surprizing Inference from so fair
 a Concession. For can a Sentence of
 Death, of immature Death, be a Sentence
 of Favour? If so, is not this a Mercy
 more severe than Justice it self, an Indul-
 gence harder than any Rigor, a Privilege
 not to be desir'd, but fear'd? And those
 Exceptions or Prejudices, which might
 naturally be entertain'd upon hearing
 such a Declaration, or Prediction, might
 likewise gain Strength from the Manner
 in

British-Society in Foreign Parts.

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Sermon

XI.

2 Kings 23.

29. &c.

2 Chron.

35. 20,

&c.

in which it was actually accomplish'd, For, not to rehearse at large the subsequent History, and last Fate of this Religious King; you know his Death was not only Immature, but Violent, by the Arms of a Neighbouring King, whose Friendly Representations he had rejected, and seems to have made him his Enemy without a Cause: In as much as tho' he came peaceably, and was marching his Forces another Way, *Josiah went out against him, to Battle*, where receiving his Mortal Wound, he was brought to Jerusalem, and buried in one of the Sepulchres of his Fathers. After this Manner, then, he was gather'd to his Fathers. And was this (some may say) the being gather'd into his Grave in Peace? Or was this the Reward of his Tendernefs of Heart, and his Humbling himself before the Lord?

In Reply to which Objections, and for the better explaining so memorable a Passage of Holy Writ, I propose under the

III. and last General Article of Discourse, to illustrate the Dependence and Connection of the two Parts of the Text; or to justify this Surprizing Argument, and Providential Event.

Q 2

And

Sermon
IX.

And what I shall endeavour to offer, to that Purpose will arise, by laying together the following Remarks.

1. The meaning of this Declaration, will appear not so harsh as might be apprehended, if we interpret it thus: Not that God would take away *Josiah*, before the Time prefix'd for the Calamities of his Country, but that those Calamities should be suspended, or the Time of them deferr'd, till after his Death. It was thus in the Case of *Ahab*, and of *Hezekiah*; to the Former it was promis'd, that *not in his Days, but in his Son's Days, the Evil* should be brought upon Israel; the Latter was encourag'd to say, that *Peace and Truth*, should be in his Days. And thus indeed *Josephus*, has paraphras'd the Prophetical Message of the Text; 'That for the Piety of the King, the Execution of these Judgments threatned, should be delay'd till after his Decease, but was then immediately to take Place. Which Exposition, I think, is favour'd by the Conclusion of the 19th Verse; *I also have heard Thee saith the Lord—Behold therefore I will gather Thee, &c.* *Josiah's* Prayer, was no doubt for the averting, or at least adjourning, the Publick Misery: By Consequence, it should seem, that to hear and

and grant that Prayer, was in Mercy to adjourn, what in Justice might not entirely be averted. Sermon
XI.

2. Howsoever we understand those Expressions of the *Righteous* being prevented with Death, or taken away from the Evil to come, and which way soever we apply them to the present Case, yet what's here declar'd and foretold in the Text, is only this in General, that the Good King should die before the Evils that were coming on his Kingdom; but nothing is intimated as to the precise Time, or particular Manner of his Death. By Consequence, this Time might be hastened, and this Manner determined by his own Act or Enterprize, freely undertaken: Of which it seems rather Popular, than strictly Rational, to say with the great Historian of his own Nation, that *'his Destiny urg'd him to it; and not* Wisd. .4
7.
Isai. 57. 1. more intelligible, if it seem more allowable to say, that he urg'd his own Fate. Josephus.

3. It may give us some light in this Enquiry, if we consider the Enterprize it self, and how far the Good Prince might seem blameable in it. The Message of the King, by whose Arms he fell, entreating him to sit still, and hold himself in good Neutrality, is said indeed to have been from the Mouth of God, and Sir Walt.
Rawleigh.
2 Chron.
35. 22.

Sermon yet to this he hearkned not. But then,
 XI. as it does not appear, that he knew it to
 be so, that Phrase may be thought paral-
 lel to what we often read elsewhere,
 That a Word or Action, an Incident or
 Occurrence, was *from the Lord*, that is,
 was the Means of bringing about the
 Ends and Designs of Providence. Others
 are of Opinion, that he went against the
 Counsel of *Jeremiah*, dissuading him from
 the Expedition. Thus the Author of
 the first (Apocryphal) Book of *Esdras* :
 I. v. 28. *Howbeit Josias did not turn back his Chariot*
from him, but undertook to fight with him, not
regarding the Words of the Prophet Jeremy,
spoken by the Mouth of the Lord. But this
 Opinion, a Learned and Honourable
 Sir W. R. Writer of our Country rejects, as having
 no Evidence from the Sacred Canonical
 History. He therefore supposes *Josiah's*
 Fault, to have been the not consulting
 with God upon the Occasion, according
 to the Rule and Method of his Religion.
 But as to this likewise, which seems the
 more probable, the Sacred History is e-
 qually Silent. The same Honourable
 Person, conceives him to have been en-
 gag'd in this Action against the King of
Egypt, as thinking himself bound in Ho-
 nour to do his best in Defence of the
 other Rival King, with whom he had a
 stricter

stricter Alliance, and perhaps a Defensive League. If so, he cannot easily be charged with a Weakness, much less with a Fault; or, supposing a Weakness in Policy, this will by no means infer a Failure in Religion and Duty. And, yet supposing even this, supposing him to have been thro' Unadvisedness or Inconsideration, surpris'd into an irregular Step; it was such as by no means defeated his general habitual Goodness; it was such as hindred not his receiving even from Truth it self, that ever Glorious Character of singular unparallel'd Royal Virtue, that *like unto him was there no King before him,——neither after him* ^{2 Kings 23. 25.} *arose any like him.*

4. If we consider, that the wisest of humane Writers have esteem'd, and celebrated it as a Blessing, to be deliver'd and taken into Shelter by Death, from the Storms which were ready to fall upon their Country, and their Friends, we shall, upon the Views of mere Nature, conclude that not only *Josiah's* Decease, but also the hastned Time, and violent Manner of it, were more eligible, than to see those Miseries of the People, in which the Prince must have had so great a Part, and so tender hearted a Prince, so kind a Father of his People, would have thought him-

Sermon
IX.

himself to have had the Whole: Or that even to be taken off by this Engagement, and Deed of Arms, was, upon the Comparison, to *die in Peace*: In a Word, that 'twas happy for him by Death, to have avoided those Calamities of his Subjects, to whom his Death was perhaps the Greatest, and the Introduction to all that followed.

5. In judging of his Case, so far as lawfully we may, by the Rules of true Religion, and that which is the Basis of Religion, the firm and awful Belief of Divine Providence, it may be useful to compare it with the two other Cases above intimated, of *Ahab* and *Hezekiah*. For tho' the same Promise seems to have been made to them both, as to *Josiah*, or rather to them more expressly, and upon this Reason to all Three, because they *humbled* themselves *before God*; yet in their Respective Humiliations, there was a remarkable Difference. *Ahab* according to the Sense of the most Judicious Divines, (in particular of our Excellent Bishop *Sanderfon*,) humbled himself formally and hypocritically, or if with some outward and moral, yet with no inward and spiritual Goodness. Again we read *Hezekiah humbled himself*, and we cannot doubt but that he did it truly

2 Chron.
33.25,26.

truly and sincerely; but then we read *Sermon*
likewise, that it was *for the Pride of his* *XI.*
Heart, or because his Heart had before
been lifted up, unduly transported as
with his Riches, his Power and Felicity,
so with his miraculously restor'd Health,
and assur'd Prolongation of Life. And
this indeed is made an Exception to his
Fair Character, and recorded as some Ble-
mish to his illustrious Exemplary Piety.

But *Josiah's humbling of himself*, as it ap-
pears to have been in the strictest Manner
Genuine and Unfeigned, so by no means
appears to have been preceded, or occa-
sioned, by an undue Exaltation, or by
any Failure on his Part. And if it were
followed by any, yet this we see was so
little as not to come into the Account.
His Character is given without Excep-
tion; and notwithstanding this wrong
Step, if we suppose it such, he has ob-
tained the lasting Praise, that *he walked in* *2 Kings*
all the Ways of David his Father, and turned *22. 2.*
not aside to the right Hand, or to the left.

From which Comparison, I think, we
may infer, that the Favour indulg'd in
Common to these three Princes, of the
Adjournment of Publick Troubles, till
after their Days, was a Temporal Bles-
sing, or of the Number of those which
are sometimes dispens'd to evil Men,
some-

Sermon sometimes denied to Good Men; and
 XI. when granted to these latter, yet not al-
 ways in the same Proportion, with their
 respective Degrees of Goodness. Where-
 fore—

6. Since this Favour was even in
 wicked *Ahab*, as well as in good *Heze-
 kiah*, attended with a greater Measure of
 other Temporal Blessings, especially of
 long Life, than in the better Prince of
 whom we speak: Since he, who, so far
 as we may judge, was more perfect
 even than the latter, fell by so much ear-
 lier a Fate even than the former; and in the
 same disastrous Manner, by a violent
 Stroke, and the Arrow of a Foreign Qui-
 ver; hence we are to raise our Views
 from a Temporal, to a Spiritual Provi-
 dence, a future Disposal and Distribu-
 tion, that shall indeed resolve the Diffi-
 culties, and rectifie the Inequalities of the
 Present.

A Learned and Devout Author, trea-
 ting of that Beatitude of our Blessed
 Lord, *The Meek shall inherit the Earth*, says,
 ‘ the greatest part of this Landscape is
 ‘ Sky, and as a Man in all Countries, can
 ‘ see more of Heaven, than of the Earth
 ‘ he dwells on, so also he may in this
 ‘ Promise. Now as that Beatitude of
 the Gospel, being cited from the thirty
 Seventh

Seventh *Psalms*, is indeed a Promise of the Law, or rather under the Law, so I think the opposite Comparison of that Venerable Writer, may with like fitness be applied to all other the Legal Promises, which therefore, together with this are, in Respect of good Men, to be interpreted in an Evangelical Meaning and Extent. And the *Gospel* is not only a Spiritual Comment on the Letter of the Law, but on the whole History of that, and other preceding Dispensations: In particular, when any great Example of Virtue and Piety is describ'd, reported and recommended, there's more of Heaven than of Earth in such a Character, and in the Fate that attended it; or there's a Spiritual Intention, as much nobler than the Temporal, or Literal, *as the Heaven is high above the Earth.*

The Scripture preached before hand the *Gal. 3. 8.* Gospel unto Abraham; it preached it likewise in Abraham, it preached it in Abel, in Enoch, in all the Heroes of Faith, among whom they stand the first in the Apostles noble List, and Sacred Panegyric. All these saw the better Promises *Heb. 11.* a-far off, and were by Faith persuaded of them, and in Hope embraced them, and confessed that they were Strangers and Pilgrims upon Earth; and by saying, by doing,

Sermon ing, by suffering, *such things, declar'd*
 XI. *plainly, that they sought a better Country, that*
is an Heavenly. All who, with Righteous
Abel, have obtained Witness that they were
Righteous, all who, with pious Enoch,
have had this Testimony that they pleased
God, are Sharers with Both in that bet-
ter Inheritance; are now assuredly, and
shall be Compleatly and Eternally, Bles-
sed in his Presence, in whose Favour is Life.

When we read the Tragical End of that
 Righteous Person, and see *Death*, which
 had so lately *entred into the World by Sin*,
 making its first terrible Example of
 Comparative Innocence, oppressed by
 sinful Hands, is it not very natural for
 us to cry out in those Passionate Words
 of our Sacred Poet,

Milton.
 P. L.

' O Teacher, some great Mischief hath
 ' befall'n

' To that Meek Man, who well had
 ' sacrificed!

' Is Piety thus and Pure Devotion
 ' paid!

When afterwards we find the other Pious
 Man exempted from the Law of Morta-
 lity, *walking with God*, upon the Earth
 and in Heaven, without *walking thro' the*
Valley of the Shadow of Death; how are we
 amaz'd

amaz'd at his strange Adventure! How do we at once admire and envy his Glorious Privilege! How do we perhaps secretly wish, that, if it were possible, we likewise might as easily shoot the same Gulph, and have our *Mortality* thus *swallowed up of Life*! Yet upon a closer Examination, we perceive that these two Patterns or Precedents, are as the Shade and Light, in the finish'd Picture, or grand Idea, of Providence; and, after a different Manner, visible Arguments to all Generations, that *God is no Respector of Persons, but in every Nation, in all Ages or Times, he that feareth him and worketh Righteousness is accepted with him.* As also that the final Acceptance and Reward of the *Righteous*, in another Life, infinitely outsets, and even swallows up, all their various Circumstances in this, or Ways of going out of it: So that, upon the whole, there was no more Difference between the former of these Examples, and the latter, than there shall be at the general Judgment, between the *Dead* which are *rais'd*, and the *Living* which are *changed*. By Consequence, we are to say of *Abel*, as also of *Josiah*, and of all other good and virtuous Persons, in what manner soever prevented by Death, that which the Wise Man says of *Enoch*, who was *translated*
that

Acts 10.
34, 35.

Sermon *that he should not see Death; His Soul pleased the Lord, therefore hastened he to take him away from among the Wicked:—He being*
 XI.
 Wisdom
 4. 13, 14. *made perfect in a short Time, fulfilled a long Time.*

I have gone thro' the propos'd Attempt on the Words. I need not mention the Beloved Lamented *Name*, to shew what has now determin'd me to the Choice of them; the Wound we have receiv'd by the Decease of a Young Noble Person, in the midst of our justest Hopes and Expectations, and whilst he was adding the Experience of Foreign Countries to the Ability and Inclination of serving his own. And we cannot but have a quicker Sense of Affectionate Grief, when the Loss that happened, in our Neighbourhood shall yet be brought nearer to us, and the Wound as it were made to bleed anew, by the conveying hither his Honourable Remains, to be transmitted to his, and our, Native Land, and deposited in the Sepulchre of his Ancestors.

Among whom, famous in a long Descent for Knowledge and Virtue, none perhaps was more accomplished in both than his Right Noble Father, who being also taken from us, by a most unfortunate Accident, in the Vigour of his Age,
 (porest

(*poteſt & ipſe numerari inter vulnera orbis*,) ' may himſelf be reckon'd among
 ' the Early Loſſes in his Illuſtrious Fa-
 ' mily.

Sermon
 XI.

Quintilian.
 an.

As to its Preſent Loſs, and ours, and that of the Publick, in a Younger Branch, a Son which was like him, I believe there is none who has been honour'd with the Company, and Converſe of this Noble Youth, but has already given him *Jofiah's* Character, that his *Heart was tender*, and that he *humbled himſelf before God*; as that Character has been explain'd of a Modeſt and Ingenuous, a Mild and Gracious, a Religious and Devout Temper of Mind. Nor will it be unfit for me to add, that in him likewiſe this Temper was improv'd by his good Education, and his Attention to the Divine Word, in a Magnificent Seat of Learning and Religion, where *the Ornament of a Meek and Quiet Spirit*, did not hinder but advance, and embellish his other Ornaments of Nature, or of Grace.

The Reſemblance in the latter part of the Words, is what we obſerve and lament. We ſee him *gather'd unto his Fathers*, by a Decease much more haſtened than that of *Jofiah*, but natural and ſo far more properly peaceful; yet by a
 Diſtemper

Sermon XI. Nature seems to do some especial Violence or Hostility to it self; a Distemper which often has prov'd fatal to our Hopes of Youth, and Wit and Beauty, and too often of these illustrated with Royal Dignity or Blood. He expir'd, tho' not in the Embraces of his Noble Relations, yet in the Arms of a Wise Instructor and Faithful Guide. His own Countrymen and Strangers agree, in applying to this *British* Nobleman of Princely Descent, that which one of our finest Writers has said of a Learned *Italian* Prince: ' he left the World in Admiration of so much Knowledge, in so much Youth.

Sir Will.
Temple,
of the
Prince of
Mirandol.

As to the Dependence between the Parts of the Text, or the Reason here assigned, (*Because thine Heart was tender I will gather thee, &c.*) tho' when *Merciful Men are taken away*, we ought to relent, and be *tender-hearted*, and to *humble our selves before God*, considering that they are *taken away from the Evil to come*, yet, considering the Good to which they are taken, we ought not anxiously to amuse our selves with Imaginary Evils, nor unwarrantably to presage any farther Calamities to our Nation: Which, tho' in a late Ornament, we think it depriv'd of a future Support, has so fair a Succession of

of Rising Youth, in whom we promise Sermon
 our selves a Genius and Behaviour, equal XI.
to the Majesty and Greatness of the English
Nobility. Mr. Hoo-

I shall add a few Inferences both of ker's E. P.
 Doctrine and Practice, and shall so con-
 clude.

1. By the Doctrine imply'd in the
 Text, it appears, that a young Person,
 ennobled with high Birth and Quality,
 adorned with Civility, Knowledge and
 Goodness, call'd away in the Prime of
 his Endowments, Natural, Intellectual
 and Moral, is as it were an Ambassador
 between the two Worlds, an Extraor-
 dinary Preacher of Faith and Repent-
 ance, a Messenger, an Interpreter, one Job 33.
among a Thousand, to shew unto Man his Up- 23.
rightness. It has indeed been the extra-
 vagant Demand of the Incredulous and
 Impenitent, that *one should come to them*
from the Dead, for their Conviction. But,
 surely, when such an one goes to the
 Dead, or *seems to die,* they will *repent and*
believe the Gospel; of which every such
 happy mournful Instance is at once a
 Proof, and an Application. Unenlightned
 Reason had some glimmering of this
 Argument. Cicero mentions it, as the
 Opinion of all the Ancients: 'Castos,
 R 'Puros,

Sermon ' *Puros, integros, Incorruptos, bonis etiam*
 XI. ' *studiis atque artibus expolitos, levi quodam*
 ~~~~~ ' *ac facili lapsu ad Deos, id est ad Naturam*  
 ' *sui similem, pervolare* ; That the Chaste,  
 ' the Pure, the Honest, the Uncorrupt,  
 ' and they who have also been polish'd  
 ' by Arts and Studies, are with an easy  
 ' Passage, or gentle Flight, wasted to  
 ' the Gods, that is to a Nature like their  
 ' own. And the Wisdom of Mankind  
 has ever more or less obscurely guessed  
 at that noble Maxim, which a late Ge-  
 nius of this Country has, I think, as no-  
 bly expressed :

Senat. Fi-  
 licaia.

————— *Non vive Vom saggia e forte*  
*Di vita mai, ne muor giammai di morte :*  
 ——— ' The Brave the Wise, (he dies.  
 Nor lives our Life, nor with our Death

2. 'Tho' there's somewhat peculiarly  
 tender in the Case of young lamented  
 Virtue, and tho' some of the finest, and  
 most natural Strains of Wit and Elo-  
 quence are shewn upon such Occasions ;  
 yet they shew likewise, that mere Na-  
 ture is incompetent for its own Relief,  
 and that there's no Comfort but in the  
 Word of Truth, which is the Word of  
 Life. But, if Nature might incline us to  
 be

be disconsolate, Religion will not make us to be Insensible. The Chosen People, Sermon XI.

*All Judah and Jerusalem*, with the mournful Prophet at their Head, *lamented for* 2 Chron. 34. 24, 25.

*Josiah*, or rather for themselves; and, tho' no doubt in respect of him, they had their Consolation, and believed him to be a Gainer by the Loss, they yet gave their Compositions on his Death, quite another Turn, and another Name. And we *Christians*, are permitted to be sorry as Men, tho' *not as Men without Hope*; we may be sorry as Men, if we hope as *Christians*. Which Hope will inspire us with Conceptions and Expressions, that, if not so bright and specious as those of others *without Hope*, or with less sure and certain Hope, are yet greater and more noble, as well as more comfortable. For Instance, none will oppose that once applauded Saying of the *Spartan* Woman, on the News of her Son's Death, *I know, I brought him forth to die*, to that of any *Christian* Mother, who shall say, *I know I brought him forth to be Immortal*. Upon this Blessed Assurance, this *Hope* which is full of *Immortality*, St. *Ambrose* treating of the 7th. Chapter of St. *Luke's Gospel*, and the History of the *Widow's Son*, carried forth to Burial, accommodates it to the *Church*;



Sermon and observes, that as our Lord said to  
 XI. the Mother *Weep not*, because the Young  
 Man was to be restor'd to Life, so our  
 Spiritual Mother is forbidden to ex-  
 press over much Sorrow, because her  
 Sons shall be rais'd to Life Eternal, (*flere  
 prohibetur eum cui resurrectio debebatur.*)  
 As if the Church might apply to her self  
 that Consolation of *Rachel, Weeping for  
 Jerem. 31. her Children, Refrain thy Voice from Weep-  
 16, 17. ing, and thine Eyes from Tears, for there is  
 Hope in thine End, that thy Children shall  
 come again to their own Borders.*

3. But is this their *Coming again to their  
 own Borders*, to have their Remains thus  
 carried to the Land of their Nativity,  
 and Buried in the Sepulchre of their  
 Fathers?

— *Non hæc dederant promissa parenti.*

If this Melancholick Privilege were all  
 her *Hope in the End*, *Rachel* would for e-  
 ver refuse to be comforted for her Children,  
 because, then, for ever they were not. And  
 yet even this Right or Privilege of the  
 Dead, has a Regard to another Life,  
 shewing among all civiliz'd Nations, a  
 Br. Pear- *Respect to the Bodies of Men tho' Dead, in  
 son. Reference to the Souls which formerly in-  
 habited them; among the Jews, a secret  
 Sense*

Sense, and imperfect Notice of the Resurrection, of which among *Christians* it is design'd in sure Expectation, and full View. This is that *due Respect which be-* Sermoa  
XI.  
*comes the Honour of the Dead, and the Com-*  
*fort of the Living.* Hence (says the *Chri-*  
*stian Poet*) ' is the Christian Care of Prudent :  
' Funerals and Sepulchres, for Orna- Hinc  
' ment, and for Defence, and of Embal- maxima  
' ming Bodies for their Preservation. This Cura Se-  
is faint Emblem of our better Hope, pulchris  
that they shall be preserv'd unto Everla- impendi-  
sting Life. tur, &c.

*Rachel's Hope and Comfort is, that her Children yet are; that tho' for a while she be sorrowful, yet she shall rejoyce, and remember no more her Anguish: That now going on her Way weeping, and bearing forth her good Seed, she shall doubtless come again with Joy, and bring her Sheaves with her; and shall say; Behold, I and the Children which the Lord hath given me; which he hath given me a second Time, because once I gave them unto him.*

To conclude with some Practical Admonitions.

1. Let us set a true Value on this amiable Character of *Jehovah*; Let us desire and endeavour to make it our own; and when we find it in others, as it most nat-

R 3

rurally

*Josiah*

Sermon XI. naturally increases our Affection, let it not diminish our Respect. There's no doubt but it pleases God, to use all sorts of Tempers and Dispositions, for the Service of his Providence; and that He can make them all work together for Private and Publick, Temporal and Spiritual Good. He is yet pleas'd to Honour this with his especial Approbation, and as peculiarly endear'd to his Favour: *The High and Holy one, that Inhabiteth Eternity, dwelleth also with him that is of a Contrite and Humble Spirit.*

Isaiah 57.  
15.

Dr. Smal-  
ridge  
Serm. on  
Matt. 10.  
16.

An Accomplish'd Preacher has told us that, 'there are many Persons, who by a Sweetness of Nature, and Tenderness of Conscience, are, for want of due Care and Circumspection, unprovided against the Attempts of Crafty, and Ill-designing Men. Who, yet, has shewn us, that the greatest Penetration of Judgment, and Strictness of Life, are Consistent with the greatest Candor and Affability; the Authority of Wisdom and Virtue, with the Charms of Temper. Nor was this Noble Young Person unprovided or unguarded against ill Attempts and Designs; nor was he to be moved with cunning Craftiness, or vain Flatteries, or specious Pretences; nor



nor are we unfitly admonished to imitate *Sermon*  
at once, his Modesty and his Caution. *XI.*

Indeed, as the Genius of our Religion, and the Meekness and Gentleness of *Christ* Himself, oblige us to be clothed with Humility, to be *kind one to another, and tender-hearted*; so the Honour of our Sovereign, and of our Nation, engages us to maintain the Character, and vindicate the Credit of *good Nature*: To shew that when rightly understood, and practis'd, it's inseparable from good Sense, good Courage, good Manners, and good Grace.

2. While we love and esteem *Josiah's* Character, let us not fear his Fate; which, in Strictness, was not unhappy, and therefore could not be untimely. Let us consider, that 'tis not the Time or Manner, but the Person, not the Natural, but the Moral Circumstances, that make the Difference between those who, are pluck'd off in the Flower, or Blossom, and those who like over-ripe Fruit, seem to drop off the Tree; between those who are cut up like the Corn when it is Green, and those who *come to their Grave in a full Age, as a Shock of Corn cometh in in its Season.* *Job 5. 26.* Let us remember that not the Harmless and Sincere, but the *Bloody and Deceitful*, are threatned,

Sermon that they *shall not live out half their Days :*

XI. *To these is the Curse of being taken away in the midst of their Age, which can never happen to those but as a Blessing. We may take the Advice of the Wise King, Be not Righteous overmuch—why shouldst thou destroy thy self? but we are to add the other Part : Be not over-much Wicked, why shouldst thou die before thy Time? We are neither to be Scrupulous, nor Licentious, Precise nor Remiss, Desponding nor Presumptuous, Superstitious nor Profane.*

We may, as natural Affection inclines us, offer the same Petition to David's Lord, and King, as Barzillai did  
 2 Sam. 19. *to David: Let thy Servant I pray thee turn back again, that I may die in my own City, and be buried by the Grave of my Father, and of my Mother.* But the Powers of Grace and Religion should govern this Affection of Nature; and if the Changing our Native Country, for a Foreign Land, introduces the other great Change, of our entring into *the Land of Darkness, and of the Shadow of Death*, we are yet to embrace that Gracious Assurance, and Divine Encouragement to the good Patriarch:  
 Gen. 46. *Fear not to go down into Egypt,—for I will go do down with Thee, and will also surely bring thee up again.*

3. In

3. In a Word, and what implies all, Sermon  
let us *commit* our Bodies and Souls unto XI.  
*God in Well-doing, as unto a Faithful Creator*  
and Merciful Saviour; in *Christian Hope*,  
that *He who is the God of our Life*, will here,  
so long as shall be expedient for us, pre-  
serve it in Safety, and hereafter restore  
it with Advantage: That whether it  
shall please him in his Providence, sooner  
or later to *gather us unto our Fathers*, he  
will *gather us into our Grave in Peace*.  
Thus, *Departing in Peace*, we shall, by his  
Mercy, *see his Salvation*; and shall at  
length be admitted amongst those Good  
and Virtuous, those Pious and Penitent,  
those Meek and Gentle, those *Holy and*  
*Humble Men of Heart*, who, being arrayed  
in the Robe of Innocence, are to make  
the happy Train of the *Prince of Peace*, and  
to *follow the Lamb whithersoever he goeth*.

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## S E R M O N XII.

On Occasion of the Death  
of His Royal Highness  
the Prince of Denmark.

P S A L M. CXLVI. 3, 4, 5.

3. Put not your Trust in Princes, nor in  
the Son of Man, in whom there is no  
Help.
4. His Breath goeth forth, he returneth  
to his Earth, in that very [Day his  
Thoughts perish.
5. Happy is he that hath the God of Ja-  
cob for his Help, whose Hope is in  
the Lord his God.

**S**ince it has pleased God to appoint  
us a Time to mourn, as well as a  
Time to rejoyce, and to shew us, by  
some remarkable Circumstances, how  
near

Sermon  
XII.

near it is that Grief dwells upon the confines of Joy ; since by his Disposal, the Successes of a Victorious Year have received this Shade and Allay, the Triumphs been interrupted by the sadder Solemnity, and the Lawrels wet with Royal Tears ; our Duty to God, and to our Sovereign, engages us in considering Her Loss and ours, who ought to be as sensible of Hers as of our own. As Her Joy, let Her Sorrow be National ; as She gives us all a Share in Her Prosperity, which we are to think is the Reward of her Virtue, let us all give our selves a Part in Her Adversity, which we are to look on as the Punishment of our Unworthiness. This, indeed, is the way to improve and gain by the very Loss ; and thus lamenting *a Prince and a Great Man fallen in Israel*, we shall recompense in our Spiritual Estate, what our Temporal has suffer'd by his Fall.

I have made Choice of Words, occurring very readily and familiarly to us at present, and in which its probable, you have before expressed your devout Thoughts on this Occasion. I am to observe nothing else by way of Preface, but that the whole inspir'd Composition, of which the Text is a Part, has yet the greater Affinity to our Circumstances,

in



in that it first invites us to *rejoyce*, which Sermon becomes *the Day of Prosperity*, and then X.II leads us on to the Office of *the Day of Adversity*, which is to *consider*. It begins with an Act of Sublime and Rapturous Thanksgiving: *Praise the Lord O my Soul, while I live will I praise the Lord: I will sing Praises unto my God while I have my Being*. And from these Bright and Charming Strains, it descends to a graver Key in the third and fourth Verses: After which solemn Stop, it rises again at Verse the fifth, to the like cheerful and lively Notes with those that first open'd and introduc'd it. So that the Text has somewhat of both Parts, the mournful and the agreeable. *Put not your trust in Princes, &c.*

In the Words are *four* Things observable.

I. A Caution and Prohibition against Trust in Man, or in the greatest among the Sons of Men: *Put not your Trust in Princes, nor in the Son of Man*.

II. The Reason of this Prohibition, their Inability to help us; *In whom there is no Help*.

III. The

Sermon  
XII.

III. The Cause of this Inability, the Mortal, Corruptible, and Perishable State of their *Earthly* Frame, together with all their *Secular Thoughts* or *Designs*. *His Breath goeth forth, he returneth to his Dust, in that very Day his Thoughts perish.*

IV. The Happiness of trusting in the Divine Assistance and Favour: *Happy is he that hath the God of Jacob for his Help, and whose Hope is in the Lord his God.*

I. *First*, Let us consider the Caution, or Prohibition, against Trust in Man, or in the greatest among the Sons of Men: *Put not your Trust in Princes, nor in the Son of Man.*

That is, put not too anxious and solicitous, too secure and unwarranted, too absolute and independent, a Trust in the Kings and Princes of the Earth. For, indeed, we are not only permitted but enjoined to trust in them, as the Ministers of God, with a Reserve to our full Trust in him by whom *Kings Reign, and Princes decree Judgment*. Sovereign Princes we trust with our *Liberties and Lives*; and

and tho' both are guarded by the Laws, yet of the Laws, also Princes are the Guardians. Princely Subjects, owing their Tittle, either to their High Descent and Birth, or to the Honour of the Royal Bed, or to their Personal Merit and Great Atchievements, these are entrusted with the chief Offices and Employments, and command the Strength of the Nation, by Sea and Land. It is thus we have *trusted in Princes*, nor have they deceiv'd our Trust, nor did we misplace it. It is thus we expect from Rulers and Governors, the Felicity and Stability of the Times, a Flourishing and Regular Church, a Mighty and Potent State, a Safe and Successful Commerce, a *Quiet and Peaceable Life*. It is thus the Holy Scripture elsewhere rather encourages than forbids us to say, That *under their Shadow we shall be Safe*; or even to style them *the Breath of our Nostrils*, as if we liv'd and breath'd by them, or as if the *Life* of us all were *bound up in theirs*. And since the Text is not design'd to abridge us of this subordinate Dependence, and just Expectation, the Phrase, thus expounded, will not be strictly Negative, but Comparative: *Put not your Trust in Princes*, so as to divert, or diminish, your Trust in him,



Sermon XII. him, *who accepteth not the Person of Princes*, nor exempts them from the Law of a mortal Nature. And then the Place will be parallel to that in another Psalm:  
 118. 8, 9. *It is better to trust in the Lord, than to put confidence in Man: It is better to trust in the Lord, than to put confidence in Princes.*

II. Secondly, Let us consider the Reason of this Prohibition here assigned: *In whom there is no Help.*

So far indeed there is *Help in Princes*, as there is *Trust* in them, according to the Distinction above noted. Their Wisdom, their Justice, their Courage, their Clemency, with all their Personal or Royal Virtues, are not only Assistant and Beneficial, but even Necessary to the Wellfare of the World. They therefore shine in so high a Sphere, that they may aid and guide us below with a benign Aspect, and favourable Influence: And we in our inferior Station, are to seek their Favour, or to implore their Help and Relief: It being not only the Voice of Nature, but also the allowed Form of Holy Scripture, in addressing to the Throne of Majesty, *Help my Lord, O King!*

On the other Hand, *there is no Help*, (as no *Trust*) in them originally; because

cause their Power is deriv'd and delegated; they are themselves the Subjects of a Higher Throne, and shine with Rays of Majesty and Glory, reflected from above. There is *no Help in them* universally, because their Power is limited and circumscrib'd, and does not extend to some Instances, in which we have the most pressing need of Assistance. They may grace us with Honours and Titles, and advance us *in the midst of our Brethren*: Or they may heap upon us Silver and Gold, *the Treasure of Kings and of Provinces*. But can, they indeed, give us the Patent for Content of Mind, or Health of Body? Can they quiet, or compose us, when our Pains are grievous, and our Sleep goes from us? Do the *soft Cloathing*, or gay Delights of the Court, privilege the Courtier from Accidents and Infirmities? Are there in Royal Tears, or even in the Royal Bosom, Charms enough to revive a dying Servant, or Friend?

Especially, there is *no lasting Help* in them, no Dependence that will always subsist; nothing but uncertainty and precariousness in our Expectance from them; as holding by their *Breath*, which is itself of the most uncertain and precarious Tenure.

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Indeed, that this Prospect, sad as it is, was chiefly in the *Psalmist's* View, appears from the *third* Particular observable in the Text, which is,

III. *Thirdly*, the Cause of this Inability of Princes to help us, the mortal, corruptible, and perishable State of their *Earthly* Frame, together with all their secular *Thoughts* and Designs: *His Breath goeth forth, he returneth to his Earth, in that very Day his Thoughts perish.*

*O King, live for ever!* Was a strain of Loyal Affection, a Flight of *Eastern* Eloquence; yet such an one as, by the wisest and best in the Royal Order, would have been interpreted as a noble Admonition of Mortality: Even as the Holy Scripture dignifies and exalts them with the Title of *Gods*, only in Order to acquaint them with greater Force and Energy, that they *shall die like Men.*

Pf. 82. 6,  
7.

The Author of the Book of *Wisdom*, speaking in the Person of *Solomon*, after the describing of his Nativity, adds: *For there is no King, that had any other Beginning of Birth: For all Men have one Entrance into Life, and the like going out.* And the Endeavour that is used, to disguise this Likeness by a Pomp of Circumstances, as it makes the *Birth* of Princes,

Chap. 7. 5,  
6.



Princes, so their *Death* likewise, more conspicuous : *All the Kings of the Nations, even all of them* (saith the Prophet) *lie in Glory, every one in his own House.* Sermon XII. *Isaiah 14<sup>th</sup> 18.*

It is their last Ambition to preserve a shew of Majesty, after their Dissolution, and not for a few Days, but for all Ages, to lie in State. A large Place is taken up in Sacred and Civil History, to inform us, at what time their *Breath* went forth, and when they returned to their *Earth*. The greatest Part of the magnificent Piles, and stupendous Remains of Antiquity, are Monuments of the same mournful Truth, and bear no other Inscription. The *Pyramids*, and *Mausoleum*, as well in the Original, as in the Copy, were Sepulchral Edifices, the Shrines of Princes : The chief Design of these Immortal Works, has been to tell us, that those whom they entomb'd were Mortal. As in the Glory of Arts and Arms, so in these Tokens of both, *Italy* has vy'd with *the East*; and you that have visited the great and Imperial City, have observed it to be the vast Sepulchre of its own Greatness—*Majestick tho' in Ruin*. Some of the Fabricks which are still more entire than others, and eminent for State and Beauty, were, you know, 'rais'd so high, to preserve the

Sermon  
XII.

Ashes of the Respective Emperours on the Top. But you know likewise, what Fate has attended the mighty Urns, which once crown'd the Columns; and that they could not secure those August Reliques from returning to their low Original, or mingling with the Common Earth.

Little need, then, there is of proving, or illustrating the former Part of this Article, *His Breath goeth forth*; especially since it has evinc'd and explain'd it self in our Loss. As to the latter Part, *in that very Day his Thoughts perish*, it may seem more requisite for us to expound it with Caution, and to guard it from Abuse. For, in as much as the Character, and Distinction, of Man, is not that he breathes, but that he thinks, will not a thinking Being, when he ceases to think, cease to be? Or must not his self-consciousness, and himself determine together? But, if this Phrase *his Thoughts perish*, might be drawn to imply, that the Power of thinking, or even the Act of it, is concluded with the Persons Breath, how could it then be immediately added: *Happy is he that hath the God of Jacob for his Help, who has therefore proclaim'd himself the God of Abraham, of Isaac, and of Jacob, because he*  
is

is *not the God of the Dead, but of the Living*, or because *all live to him*? It commonly happens, that the *Thoughts of Man* are peculiarly quick and piercing, near that important Moment in which *the Breath of Man goeth forth*: And after that decisive Article, *the Corruptible Body* no longer *pressing down the Soul*, leaves it in full Possession of its Empire of Thought. The only *Thoughts* that *perish*, when Man *turneth again to his Dust*, are his *Earthly Thoughts*, his Set of Notions and Conceptions, Projections and Designs, accommodated to Earthly Objects, and arising from the Union of the Soul, to a Body of *Earth*.

Upon his entring into the World of Spirits, his Thoughts take another Train; he has a new Scheme, or Frame, of Ideas, agreeable to the Change of his Estate, and to the new Society to which he is introduc'd. Indeed the last Breath of a Great, a Royal, or a Good Person, is it self a Demonstration of another State; as it has been express'd with great Force and Elegance, by the Excellent Author of the *Discourse concerning Death*. 'When we see the senseless and putrefying Remains of a brave Man before us, it is hard to conceive that this is All of him: That this is the thing which some

Sermon  
XII.

Dr. Sherlock.



Sermon XII.  some few Hours ago could Reason and Discourse, was fit to govern a Kingdom, or to instruct Mankind; could despise Flesh and Sense, and govern all his Bodily Appetites and Inclinations; was adorned with all Divine Graces and Virtues; was the Glory and Pride of the Age: And is this dead Carcass which we see the whole of him? Or was there not a more Divine Inhabitant, which animated this Earthly Machine; which gave Life and Beauty, and Motion to it, but is now removed?

*Happy, then is he that hath the God of Jacob for his Help, and whose Hope is in the Lord his God! the fourth, and last Thing to be observ'd in the Text:*

IV. *Fourthly*, The Happiness of trusting in the Divine Assistance and Favour.

Some of the noblest Evidences of this *Happiness*, have an intimate Connection with the Text, and are suggested in the Sequel of this inspir'd Song; according to the Course and Tenor of which, to engage our *Hope* and *Trust* in God, we have indeed the chief of the Divine Attributes here given us for our Security. First his Omnipotence demonstrated in the

the Works of the Creation: *Which made* Sermon  
*Heaven and Earth, the Sea and all that* XII.  
*therein is:* Then his Veracity and Faith-  
 fulness, in the latter Part of the same  
 Verse: *Who keepeth his Truth, (or his Pro-*  
*mise) for Ever.* Again his Wisdom and  
 Goodness, in chusing the Time, and the  
 Objects of his Assistance; that Time  
 which is the most needful and seasona-  
 ble, and those Objects which are most  
 afflicted or forlorn, either thro' the Cala-  
 mities of Nature, or by the Injustice and  
 Cruelty of evil Men: *Which executeth* v. 6.  
*Judgment for the oppressed, which giveth* v. 7, 8, 9.  
*Food to the Hungry; the Lord looseth Pri-*  
*soners; the Lord openeth the Eyes of the*  
*Blind, the Lord raiseth them that are bowed*  
*down, the Lord loveth the Righteous; the*  
*Lord preserveth the Strangers, and he re-*  
*lieveth the Fatherless and Widow.* And,  
 lastly, the Eternity of his Kingdom, and  
 by consequence of his Power, his Patro-  
 nage and Protection: *The Lord shall reign* v. 10,  
*for ever, even thy God, O Zion, unto all*  
*Generations:* The Blessing of a Confi-  
 dence so well plac'd, and so well ensur'd,  
 I need not more largely represent.

This indeed is the great Support, and  
 strong Consolation of our Nature, and  
 that alone which can hinder us, from  
 choosing Death, rather than Life; that

Sermon it is good for us to hold fast by God, and  
 XII. to put our Trust in the Lord God of Israel.

~~~~~ He is not far from every one of us: Non  
 Minut. Fel: tantum sub illo agimus, sed cum illo vivimus,

we do not only act under him, but we live in Him: Nec solum in Oculis ejus, sed & in sinu vivimus; we live not only under his Eye, but as it were in his Bosom. In all Changes and Chances, under all Conflicts and Adventures, the Souls of the Righteous are in the Hands of the Lord, and are Safe as embrac'd by his Mercy. If he proved them in the Furnace of Affliction, it was that they might come as Gold out of the Fire. Usque ad extremam mortem voluntatem hominis sciscitatur, nihil sibi posse perire securus. He tries and examines the Disposition of Man, even as far as Death it self, being secure, that nothing can die or perish to him.

I shall only add, what seems of especial Notice, in respect of the approaching Festival, that the Psalm of which we are treating from the fifth verse to the end, according to some very Learned and Judicious Interpreters, hath a most visible and remarkable Aspect upon our Blessed Lord, in his Incarnation. Indeed if the Reasons alledg'd to this purpose, should arise to no more than a Probability, that would be sufficient to shew, tho'

tho' not a certain Intention, and intire Correspondence, yet a fit Analogy and Allusion. And thus, instead of *trusting in Princes, or in the Son of Man in whom there is no Help*, we are invited and encourag'd, especially at this Season, to put our Trust in him, who is proclaim'd *Prince of the Kings of the Earth, the Son of Man*, in whom there is Help, because he is also *the Son of God, the Lord mighty to save*. Let us remember that one great Design of his *Advent*, was to *restore Comforts unto us, and to our Mourners*; and let us oppose the *glad Tidings* of his Nativity, as to all other our Losses and Afflictions, so in particular to the Royal Death we now Lament.

I leave the Character to be drawn, by those who have Capacity to know, and Elegance to adorn it. I would not aggravate our Loss, especially when we ought to be so much more thankful for the precious Life continued to us, than sorrowful for that which is taken from us. Yet surely, this Over-balance of Happiness, is not to make our Misfortune appear too light and contemptible: And, I conceive it would be no very grateful way of shewing our Duty and Affection to our Sovereign, if *He*, who was so dear to *Her*, should there-fore

Sermon fore die unlamented, because *She* is so
 XII. much Dearer to *us*, and *Her* Life worth
 so many Thousands of *ours*, and so many e-
 ven of *His*. Nor can it seem very equi-
 table to lessen him for a Disparity, in
 which he gloried, and which, by his
 Goodness and Prudence of Mind, he
 turned into any Advantage. It might
 rather admit a Question, whether that
 was a Greater and more Heroic Gallan-
 try which he had formerly shewn, and
 by which he deserv'd the Glorious Prize,
 the Royal Bride, or that by which he sub-
 mitted to her Superior Civil Condition,
 and, giving Her the Prerogative of Ma-
 jesty, only contended with Her in that
 of Love.

The Sagacious and Politic Historian,
 has well describ'd the Happiness of Man
 and Wife, in those accurate and moving
 Terms; *Vixerunt mirâ Concordiâ, per mu-*
 Tacit. in
 vit. Agric. *tâam Charitatem, & invicem se anteponendo:*
 They lived with marvellous good Agree-
 ment, by their mutual Kindness and
 Affection, and by giving each the Prefe-
 rence to the other. But that Author, if
 he had Penetration to conceive, if he had
 Words to express, yet had he not Pat-
 terns to exemplifie, this Contention in
 mutual Preference, between an August
 Pair, equally Virtuous, equally Kind
 and

and Affectionate, unequally Royal: Far were the Courts of his Time from affording, too far are the Courts of *Christian* Princes from abounding in, such illustrious Precedents. Sermon XII.

We now see the Miror of Conjugal Fidelity overshadowed with Grief; we are now called upon to behold in the fair Example, those more difficult and severer Virtues, which perfect a sublime Character, and which have been successively exercised in the Loss of her endear'd Relations, her *Friends* that were as her *own Soul*. Of other her Royal Relations it might seem invidious to speak, except so far as to observe, that they who, by giving Place to Her, were in some sort the Occasions of her Greatness, were likewise the Occasions of her Sorrow. Our Loss in her Immediate Heroical Predecessor, her Modesty and Affection might think *Irreparable*, which her Wisdom and Felicity have abundantly *repair'd*. How much sorer the Trial, how much deeper the Stroke and Impression, of a Sister's, a Son's, and a Husband's Funeral?

If there be a worse Name than Ingratitude, I fear it might belong to us, should we be dispos'd already to forget our other Fair and Royal Pattern, the Excellent and Accomplished in all Virtues,

Sermon tues, and Graces, *Queen Mary*, of ever
 XII. Amiable and Blessed Memory. May the
 latest Posterity delight to speak of the
 two Royal and Imperial Sisters; one
 who made the greatest haste to be Happy
 her self; the other contented with a
 Longer stay to make us Happy: One
 snatched away in the Prime of Age and
 Glory, the other whose (we hope) extended
 healthy Age, and still flourishing
 Glory, will seem to shew her always
 in her Prime!

The next Wound to our Sovereign,
 and to us, was received at the yielding an
 Earlier Saint to Heaven, the ever loved,
 and ever mourn'd, the *Duke of Gloucester*;
 of whom we conceiv'd as great
 Hopes as were Lawful, if not greater
 than were Lawful, of any mere *Child of Man*.
 ' In whom, to use Mr. Hooker's
 ' Words of good King *Edward VI.* it
 ' pleased God, Righteous and Just, to
 ' let *England* see, what a Blessing Sin
 ' and Iniquity would not suffer it to enjoy.
 ' Howbeit, (as he goes on) that
 which the wise Man hath said concerning
Enoch—the same to that admirable
 Child may worthily be applied, *tho' he*
departed this World soon, yet fullfilled he
much Time.

Those

Those who beheld (as some of us had the Grief to behold) the Illustrious Parents, with like inimitable Tenderneſs, mourning their only Son, and comforting each other, could not but apply to them that of the noble Poet:

Sermon
XII.

*She feels his Torment and neglects Her own,
While he is ſenſible of Hers alone.*

Duke of
Bucks,
Temp. of
Death.

He who was then the Partner of her Grief, and in ſome manner likewiſe the Subject of it, is now moſt eminently the Subject of it, without being any more the Partner. It hath pleaſed God, to take from her, the Dear and Conſtant Companion of her Life, *the Joy of her Heart, and the Deſire of her Eyes.* For *this, her Heart is Faint, her Tears are on her Cheeks,* and, tho' encompassed with Victory and Triumph, yet, *being a Widow ſhe ſitteth deſolate, ſhe hath none to comfort her.* None but her Almighty Friend, none but him who is *all in all, the God of Jacob* who is her *Help, the Lord* her God, who has been her *Hope and Guide* from her Youth. *Be cauſe the Queen truſteth in the Lord, thro' the Mercy of the moſt High ſhe ſhall not be moved; and none that put their Truſt in him ſhall be deſtitute.*

To

Sermon
XII.

To conclude, let us humbly pray,
That God who *comforteth those that*
mourn, and relieveth (or defendeth) the
Widow, would be pleas'd, to the Royal
Mourner and Widow, to fulfil both these
Happy Characters; Enabling her still to
overcome the Affections of the best Na-
ture, with the Inspirations of the most
powerful Grace: That he would direct
her Wisdom in filling up the Vacant
Offices in the Publick Administration:
Whether her ever Triumphant General
shall be recompensed with a new Acces-
sion of Military Honour and Command:
Whether the Helm of Naval Affairs,
left by the Princely Admiral, shall be
recommitted to those Noble and Excel-
lent Hands, from which he received it:
Or whatever Disposal shall be made of
those high Charges and important
Trusts.

Above all, that he would *grant the*
Queen a Long Life; That he take not a-
way *the Excellency of our Strength*, and
quench not the Light of Israel; that he
would *give her the Shield of his Salvation*,
that his *right Hand* may *bold her up*, and
his *Gentleness*, or his *Loving Correction*,
make her Great.

The

The Lord hear Her in the Day of Trouble, the Name of the God of Jacob defend Sermon XII.

Her : Send her Help from his Sanctuary, and strengthen her out of Sion : Remember all her Offerings, and accept the First-Fruits of her Hands; Grant her her Heart's Desire and fulfil all her Mind: And when that Dear, that Precious, that Sacred Breath goeth forth, crown her with Salvation, in her better Part, and Bless her in those Thoughts which can never perish: And grant there may be never wanting Princes of her Family, and of her Faith, who may continue the Blessings of her Reign to after Ages !

The Queen shall rejoyce in thy Strength O Lord, her Glory shall be great in thy Salvation : For thou shalt give unto her Everlasting Felicity, and make her glad with the Joy of thy Countenance. Happy is she that hath the God of Jacob for her Help, and whose Hope is in the Lord her God !

SERMON XIII.

After the Siege of Toulon.

PSALM LXXVII. 19.

*Thy Way is in the Sea, and thy Path in
the Great Waters, and thy Foot-steps
are not known.*

THE former Part of the *Psalm*,
expresses the sure and only Re-
sort of an Holy Mind, in time
of Trouble, to Prayer and Religious
Meditation. *I cried unto the Lord ; —
In the Day of my Trouble I sought the Lord ; —
I remembered God, and was troubled, I com-
plained and my Spirit was overwhelmed. —
I have considered the Days of Old, the Tears*
T of

Sermon of Ancient Times : I call to Remembrance my
XIII. *Song in the Night, I commune with my own*

Heart, and my Spirit made diligent Search.

And this is performed with so lively Characters, and Resemblances of Humane Passion and Frailty, as render it extremely Natural and Affecting. Such as appear more eminently in that Great and Elegant Expostulation, v. 7, 8, 9. *Will the Lord cast off for ever? and will he be favourable no more? Is his Mercy clean gone for ever? doth his Promise fail for evermore? hath God forgotten to be gracious? hath he in Anger shut up his tender Mercies?*

But the Cloud of supposed Melancholy and Diffidence soon passing, makes way for a Nobler Faith, and a more Heroical Trust in God; which, recovering it self at the 10th Verse, shines with so much Light and Advantage, thro' the remaining Part of the Composition : *And I said this is my Infirmary, but I will remember the*

v. 10, 11.

Tears of the Right Hand of the most High: I will remember the Works of the Lord, surely I will remember thy Wonders of Old, &c.

The Works and Wonders especially referred to, are distinguished from the 15th Verse, unto the End : *Thou hast with thine Arm redeemed thy People, the Sons of Jacob and Joseph: The Waters saw Thee, O God, the Waters saw Thee, they were afraid;*

fraid; the Depths also were troubled: The Sermon
 Clouds poured out Water; the Skies sent out XIII.
 a Sound; thine Arrows also went abroad: ~~~~~
 The Voice of thy Thunder was in the Heaven;
 the Lightnings lightned the World; the
 Earth trembled and shook: Thy Way is in
 the Sea, and thy Path in the great Waters,
 and thy Foot-steps are not known. Thou led-
 dest thy People like a Flock by the Hand of
 Moses and Aaron.

The Words of the Text, as thus pre-
 ceded and followed, appear to be a ge-
 neral Doctrine or Assertion, occasioned
 by a particular History or Example. In
 considering them at present, I shall *First*
 speak of the Example to which they al-
 lude; *Secondly* of the Assertion which
 they express; *Thirdly* of a more general
 Assertion yet, to which they are often
 extended, and which may well seem to
 be implied in this Figure of Speech. And
 under each of these Heads, I shall endea-
 vour to shew, what Influence the Words
 ought to have upon our Notions and
 Practice.

I. The Example here alluded to,
 is the Glorious Deliverance, and Tri-
 umphant Passage of the *Israelites* thro' the
Red-Sea, the last and finishing Act of
 the Divine Judgments upon the *Egypt-*
tians: In which by so high and noble,

Sermon and yet so justly disdainful an Expression, God is said, to have gotten himself
 XIII. *Honour upon Pharaoh, and upon all his Host, his Chariots and his Horsemen.* This, as it was the most Signal Instance, and most Magnificent Interposul of Providence, in the Conduct of God's Inheritance, and the most wonderful of his Doings towards the House of Israel, so is it, thro' the whole Series of the Divine Oracles committed to them, alledged and appealed to, extolled and celebrated, as the Great Demonstration of his Almighty Power and Majesty, the Infallible Sign and Everlasting Memorial to his People.

In the next Psalm, which is an Abridgment or short Recital of the Jewish History we find, in the first Place, among the wonderful Works of God, and the marvellous Things which he did in the Sight of their Forefathers, that he divided the Sea and let them go thro', he made the Waters to stand in an Heap. In the 66. Psalm, the People are invited in like manner to behold, adore, and fear the same Commanding Providence: Come and see the Works of God, He is terrible in his Doing toward the Children of Men: He turned the Sea into dry Land; they went thro' the Flood on Foot. Psalm 114. the Figure is carried so

so high, that the Terror and Flight are Sermon
ascribed not to the Egyptians, but unto XIII.
the Sea. *When Israel went out of Egypt*

the House of Jacob, from a People of a v. 1, 2.
strange Language; the Sea saw it and fled. In

the 50th of Isaiah, God expostulates
with his People, and pleads the Cause of v. 2.

his Omnipotence upon the Strength of
this Argument: Is my Hand shortned that

it cannot redeem, or have I no Power to de-
liver? Behold at my Rebuke I dry up the Sea!

And accordingly in other Places of that
Sublime Book, the People are represented

as expostulating likewise in their Turn
with their Great Deliverer, upon the same

Foundation: Chap. 51. Awake thou Arm v. 10.
of the Lord, art not thou it which hath dried

up the Sea, the Waters of the great Deep:
That hath made the Depths of the Sea a way

for the Ransomed to pass over? And Chap.
63. Then he remembered the Days of Old, v. 11, 12.

Moses and his People, saying: Where
is he that brought them out of the Sea with

the Shepherd of his Flock?—That led them
by the Right Hand of Moses with his Glo-

rious Arm, dividing the Water before them,
to make himself an Everlasting Name? But

nothing perhaps is more remarkable in
this Regard for Height and Dignity of

Expression, than that Part of Habakkuk's
T 3 Song:

Sermon Song: *Was the Lord displeased against the
 XIII. Rivers? was thine Anger against the Ri-
 vers? was thy Wrath against the Seas, that
 thou didst ride upon thine Horses and thy Cha-
 riots of Salvation? The Mountains saw Thee,
 and they trembled, the overflowing of the
 Water passed by: The Deep uttered his Voice,
 and lift up his Hands on High.*

Ch. 3. 8,
 10.

This Act or Example may be of Use and Instruction to us, not only as a great and memorable Illustration of Divine Providence, or as one of the chief Evidences for the Truth of the Jewish Religion, but as having a near and peculiar Regard to the Christian. For the Nation of the Jews, were designed to be the Representatives of all the Elect People of God, those whom he hath chosen in Christ Jesus, out of every Kindred and Tongue, and People, and Nation. And this not only in their Administration and Oeconomy, which was almost entirely so modell'd and framed, as to cast the Shadow of good Things to come, but likewise in their miraculous Guidance and Direction, and in Respect of all the great Adventures thro' which they passed. And this, the Greatest of them, as in general it may point out the whole Condition of Christians, and the Miracle of their Redemption, so that it was more particularly a Resem-

Resemblance, and Prefiguration of the great *Christian* Rite of *Baptism*, we have the Judgment of our Church in the Baptismal Office, and the Foundation of that, the Authority of *St. Paul*, when affirming of the *Jews*, that they were all Baptized unto *Moses* in the *Cloud*, and in the *Sea*, he declares that these things were our *Examples*, *Types*, or *Figures*, of us. Wherefore as such, according to what he adds, v. 10th. they were written for our *Admonition*. And we should hence especially be admonished, to call to mind the Nature, Design, and Obligation of our Baptism, and to reflect as often upon our Spiritual Deliverance, as the *Jews* were exhorted to do on their Temporal.

We read in the 11th to the *Hebrews*, v. 29. that by Faith they passed thro' the *Red-Sea*; and it is by Faith engaged for us, that we are baptiz'd; it is by Faith exercis'd and improv'd by us, that we are to pass thro' the Dangers and Temptations of the World, in prosecuting the End of our Baptism, and of our Hope. Now as they, convinced by so amazing an Act of the Almighty's Hand, at first in the Psalmist's Language, believed his Words, and sang his Praise; but soon after forgot his Works, and waited not for his Counsel; and

Sermon by this means prodigiously enhanced the
 XIII. Guilt of their Infidelity and Disobedience; so would the Mercy and Privilege of our Baptism as fatally condemn us, should we forget, or, in effect, deny it, by an unbelieving Heart, or immoral Life. And thus St. Jude's Address is the shortest and best Application of this Head of Discourse, at the 5th Verse of his Epistle: *I will put you in Remembrance (says he) tho' ye once knew this, that the Lord having saved his People out of the Land of Egypt, afterwards destroyed them that believed not, and, by Consequence, obeyed not.*

Having considered the particular Example to which the Words refer, let us proceed to consider,

II. The general Assertion which they express; and it seems to be this, that *the Sea, or the great Waters*, are an especial Field or Subject of the Power and Providence of God.

Pf. 104.
 24, 25.

The Earth is full of thy Riches, says the Psalmist, and it follows, so is *this great and wide Sea*. The Riches he speaks of are those displayed in the Works of the Creation, when the Sea brought forth abundantly, and the Waters were peopled with their first Race of Inhabitants; the Multi-

Multitude, the Variety, and the Vastness, of which are often alledged to us, as Arguments of their Maker's Power and Greatness. Above all, the chief Instance is produced, the mighty Portrait drawn at Length, in that Chapter of the Book of *Job*, entitled of *God's great Power in the Leviathan*; at the close of which we are told that *upon Earth there is not his like*; and that *he is a King over all the Children of Pride*; Superior to Men that build their fancied Greatness upon their unjust and unbounded Ambition, or that endeavour in the Prophetical Expression to be *as a Whale in the Sea*. But the King over the Children of Pride is a ^{Ezek. 32.} 2. Servant to the Children of Humility. Man, if he do not forfeit his Honour, is *crowned with Glory and Worship*, and made to have Dominion over the Sea, and whatsoever walketh thro' the Paths of the Sea: He alone being excepted from whom he holds this Dominion, and to whom he does Homage for the Empire of the Sea. He whose *the Sea is*, and who made it; He whose way is in the Sea, and his Path in the great Waters. Man being made in his Image, and taking his Right to Sovereignty from that Similitude and Divine Impression, as he is the Master-piece, and the Master, of visible Nature, so is he

Sermon
XIII.

Dr. Bur-
net's Theo-
ry of the
Earth.

he the especial Charge of that Provi-
dence which watches over Nature. Na-
tural things are in themselves the infe-
rior Subjects, and likewise with Regard
to Man the chief Instruments, of Provi-
dential Direction. The greatest and
most magnificent Parts of Nature, are at
once the principal Scenes, and (as it
were) the Springs and Machines in the
Hand of Providence, by which it per-
forms its mighty Works, calling upon
Man to behold them, and to receive In-
struction. ' There is something August
' and Stately, (says a fine Orator upon
another Occasion) ' in the Air of these
' things, that inspires the Mind with
' great Thoughts and Passions: We do
' naturally upon such Occasions, think
' of God and his Greatness, and what-
' soever has but the Shadow and Ap-
' pearance of Infinite, as all things have,
' that are too big for our Comprehen-
' sion, they fill and overbear the Mind
' with their Excess, and cast it into a
' pleasing kind of Stupor and Admira-
' tion. But the Ocean, among the things
of this our lower World, comes the
nearest to the Character of Infinite; if
we might speak of Nearness, with Re-
gard to Infinity and Eternity. For as
to the latter Term also, it seems one of
the

the most elevated Conceptions, and noblest Comparisons of modern Wit, that by which an Honourable Poet of our Nation describes a River,

Sermon
XIII.

*Hasting to pay his Tribute to the Sea,
Like Mortal Life to meet Eternity.*

So that even the vast Expansion of the Waters, the unfathomable Depths of the great Gulf, the Strength of the overflowing Element, and at the same time its Inability to superate the Laws of its Creation, or to pass the Divine Commandment, by turning again and covering the Earth, ought to strike us with a religious Sense of the Divine Majesty; of him that gave to the Sea his Decree, and said hitherto shalt thou come and no farther, and compassed the Waters with Bounds, til the Day and Night come to an End. accordingly it pleases God, by his Prophet, to use this Part of the Argument, for the spreading his Fear among the Nations, and making them tremble before him: Fear ye not me, saith the Lord, will ye not tremble at my Presence, which have placed the Land for the bound of the Sea, by a perpetual Decree, that it cannot pass it; and tho' the Waves thereof toss themselves,

Prov. 8.

29.

Job 38.

11.

26. 10.

Jer. 5. 22.

Sermon *selves, yet can they not prevail, tho' they roar*
 XIII. *yet can they not pass over it?*

And yet, the fixing of the vast fluid Body in this nice Position, and the constant maintaining of it there, so as to make it embrace and cherish, and even nurse the Earth without overlaying it; together with all the Wonders of what we term a Natural or General Providence, in that mighty Scene; tho' they make a larger Impression upon us, yet make not perhaps so deep and lively an one, as those of a more particular and extraordinary Interposul. For the latter shew, that He who *gathereth the Waters of the Sea together as it were on a Heap, and layeth up the Depths as in a Store-House*; occasionally brings them out thence to serve the ends of his Divine Government, *measuring and bearing them in the hollow of his Hand*, to imploy them for Mercy, or for Judgment. To this Purpose it seems remarkable, that in the 107 Psalm, which is a noble Exhortation to Praise and Thanksgiving, when the Voyagers and Mariners, are especially called upon, to testify their Experience of *the Works of the Lord, and his Wonders in the Deep*; the wonderful Works here understood, are not the Frame and Constitution of the Ocean, nor the Fruit and Off-spring of its

Pl. 33.

v. 23, 24.

its ample Womb, but the Deliverances granted to those whose honest and brave Profession engages them to frequent, or almost to inhabit it; the ruling those Com-

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XIII.

motions and Disorders of Nature, that have their Range in so vast a Field, the raising and the checking those *Winds and Storms*, which hear the Voice of God, and fulfil his Word. For thus immediately it follows: *He commandeth and raiseth the stormy Wind which lifteth up the Waves thereof. They mount up to the Heaven, they go down again to the Depths, their Soul is melted because of Trouble: They reel to and fro, and stagger like a drunken Man, and are at their Wits End. Then they cry unto the Lord in their Trouble, and he bringeth them out of their Distresses: He maketh the Storm a Calm, so that the Waves thereof are still; then are they glad because they be quiet, so he bringeth them unto their desired Haven.* v. 25, &c.

Any one will be affected with so particular, so accurate, so moving a Picture, tho' in a good measure, a stranger to the Original it represents. How much more those whose Curiosity has led them, to an Acquaintance with the History of Navigation, with the Adventures of Men, famous in that no less dangerous than useful Art; with the Circumstances of their various Distresses

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Distresses and Preservations. But they above all who act the part of Life, on this vast Theatre of Wonders, who maintain a perpetual Combat with the Rage of the Waters, the Violence of the Tempest, the Lightning and Fire of Heaven, as well as that of the Enemy, and their own. How fit for their daily Thought and Reflection, is that Acknowledgment of the wise Man; *Verily desire of Gain devised the Ship, and the Workman built it by his Skill: But thy Providence, O Father, governeth it; for thou hast made a Way in the Sea, and a safe Path in the Waves; shewing that Thou canst save from Danger; yea tho' Men went to Sea without Art: Nevertheless Thou wouldest not that the Works of thy Wisdom should be idle; and therefore do Men commit their Lives to a small piece of Wood, and passing the rough Sea in a weak Vessel are saved!*

Wisd. 14.
2, &c.

v. 31.

These must have the liveliest Sense of that admirable Description of the Psalmist but now recited, upon which their long Experience is so full and just a Comment, and these especially ought with the humblest Gratitude and Devotion, to promote, and join in the Psalmists Wish: O that Men would praise the Lord for his Goodness, and for his wonderful Works to the Children of Men!

And

And yet the contrary Effect has, more or less, in all Ages been observ'd and lamented. Indeed, at the first Entrance upon so wide a Scene, the first encountering so many Dangers, and first conversing so many Wonders do naturally strike upon Men, and awaken them to a serious Sense and Awe of Almighty God, *the God of their Life and of their Safety, who is the Hope of all the Ends of the Earth, and of them that are a-far off upon the Sea.* But a long and familiar Use, together with the Disadvantages attending that Employment, and Service, is many times too successful, especially upon lower and vulgar Minds, in wearing out and defacing those Religious Impressions; unless preserved and refreshed, as we have Reason to hope they are, by regular Instructions, under faithful and diligent Commands.

And this Admonition ought to reach beyond those, who have as 'twere their Dwelling in the Sea, to those who are seated on its Shores; who, if they do not *go down to the Sea in Ships, yet do Business, or exercise Traffick, in Great Waters.* For some part of the Charge has ever, perhaps with too much Reason, been extended to Maritime Towns, the Seats of Navigation and Trade, thro' the Resort and
Con-

Sermon XIII. Concourse of different Nations, and the Intermixture of various Customs and Manners.

There is scarce a more elegant Description in the Prophetical Writings, than that of the Greatness and the Corruption of Tyre, which was once the Treasury of the East, and Market of the West; nor is there a more express Prediction, than that of its irrecoverable Overthrow and Fall. The Prediction is most signally veirified at this Day, and, according to the late Report of a very Learned and Ingenious Observer, even to that very particular: *I will make thee like the Top of a Rock; thou shalt be a Place to spread Nets upon.*

The Rd.
M. Maur-
drel.

Ez^{ch}. 25.
14.

Italy since, as Syria then, has had Cities to which in Respect of Wealth, Magnificence, and Sovereignty, many of the prophetical Expressions might almost literally be applied: *Crowning Cities, whose Merchants are Princes, and their Traffickers the Honourable of the Earth.* Whether or no the Resemblance, and Character, hold in any other Respects, I do not presume to inquire. But that the Place of your Residence will be truly guarded against the Dangers of its Situation, there are many Reasons to hope from its happy Subjection and good Government; to which

Ifai. 23. 8.

which another is added, (and may it always continue!) from your Religious Privilege, and National Example.

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And thus, as was propos'd upon the Words of the Text, we have considered, *first* the particular History to which they refer, and *secondly* the general Assertion which they express.

There remains,

Thirdly, a more general Assertion yet, to which they are often extended, and which may well seem to be implied in this Figure of Speech.

And that is, that the Divine *Ways* or *Paths* are *deep* and unsearchable, the Divine Footsteps not to be traced or *known*. In which Regard the former Assertion, tho' general as to its proper Subject, is but a slender Particular. The great and wide Sea, together with all the Natural Wonders, and even all the Providential Occurrences in it, appears but as a small Rivulet, or rather as a Drop of the Bucket, to the universal System of Nature and Providence.

Whatsoever the Lord pleased (says the 135. 6. Psalmist,) *that did he in Heaven, and in Earth, and in the Sea, and in all deep Places.* So that they who have made the farthest Progress in voyaging the Sea, or

Sermon in sounding the deep Waters, have yet
XIII. *seen but a little of Part of his Works.*

If therefore in this Part there be so many things which delude our Enquiry, and baffle our Philosophy, if we have
Job 38. 16. *not entered into the springs of the Sea, nor walked in the search of the Depth, can we*
— 11. 7. *by searching find out God? can we find out the Almighty unto Perfection? Nay, tho' we had emptied the Sea with Buckets, yet how should our Vessel be able to comprehend the Ways of the Highest.*

2 Esdras
11.

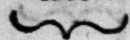
Shall we dispute about the vast Cavity of the Ocean, call it *broken and confused*, horrid and affrighting? Shall we fantasie it ought to have been *drawn round the Earth in Regular Figures and Borders*? And after all be oblig'd to confess that Nature is not deformed, nor wants an Apology, that the Author of Nature hath *made every thing Beautiful in its Place and Season*; that this seeming Irregularity is excellently well adapted to the Exercise of Navigation, the Uses of Humane Life, and the very Constitution of the Globe? And shall we then presume to quarrel with the Manner and Disposition of the Moral World? Shall we conceive that all things ought, either invariably to go on in the smooth and beaten Track of second Causes, or else be visibly and immediately

mediately directed by the Divine Hand, as in a straight Line, or by an even Shore? Shall we not rather acknowledge, that *the ways of God are equal, and our ways unequal?* That the seeming inequality of the former, is agreeable to the ends of Virtue and Religion, to the Government of the World here, and to the Judgment of it hereafter; and will at length *appear in perfect Beauty?*

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To be more particular, and to come nearer to our selves; shall we revive the Question of the Naturalists, *what becomes of the Water of the Mediterranean Sea,* whose Shores we inhabit? Because receiving at both Ends such immense Supplies, it has yet no visible Out-let. Or shall we only be able to solve this by admitting a subterraneous Passage, a secret Communication, and insensible Discharge? And shall we, then, be offended at some Providential Disposal, some small Branch, or narrow Channel, of that great Ocean; as suppose the ill success of a good Cause, if at any time, things at Sea and Land shall seem Conspiring to its Disappointment? Shall we be doubting and dissatisfied, because we know not how to reconcile this to the grand Idea of Providence, or where and by what Conveyance it falls into it? Shall

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Ecclef. 1.
7.

we not have the Reason and Modesty to conclude, that there must be a secret Connexion, an imperceptible Out-let, by which this and all events below, meet and empty themselves into the Depths of the Divine Wisdom and Goodness, and are there lost and swallowed up from our Sight; as *all the Rivers run into the Sea, and yet the Sea is not full.*

Wherefore in Temporal Things, Publick or Private, let this Consideration teach us to ascribe our Successes to Him, who alone is able to ensure them, and in our Losses to acknowledge the Hand of Him, who alone is able to repair them. More especially with Regard to the Publick; let us be easy and resigned, tho' the greatest and wisest Enterprizes do not always answer the Probability of Humane Methods, nor the Trains of Providence fall in exactly with those which our own Counsels, Opinions and Expectations, have laid. Let us still remember that *the way of God is in the Sea, and his Path in the great Waters*; and tho' his *Footsteps are not* to be nearly traced or *known*, let them ever be ador'd afar off.

But I shall close the Application of the Text, under this last Head, as I began it under the first, with Relation to our Spiritual Affairs. Let us therefore, embrace

brace the Privilege of our *Christian* Profession, without undertaking to penetrate the Reasons and Series of the Divine Counsels concerning it; or to open the Fountains of that great Abyfs. Let us confess not only that *the Eternal Purpose in Christ Jesus* is, as the Apostle so justly styles it, *the Wisdom of God in a Mystery*, but that it could not be thus eminently the Wisdom of God, were it not Mysterious, or Incomprehensible, to Man. Let us *be ready to give a Reason* of our Faith, that is a Cause or Motive of our Assent to it, which must be suppos'd to be clear and evident: But let us not aspire to an immediate, proper and adequate Idea of the Objects of Faith, which must be suppos'd to be, in Part, obscure. Let no Conceit of a refined Understanding, a quick and piercing Judgment, or even of *a Heart as large as the Sand on the Sea Shore*, put a Fallacy upon us in this Regard; or persuade us, that the Eye of Man should be strong enough to look thro' that which *the Angels desire to look into*. While we allow the Passage of the Children of *Israel* thro' the *Red-Sea*, the very Figure and Shadow of our Profession, to have been Supernatural, let us grant as much at least to the Substance: If their Bodily Redemption or Delive-

Sermon XIII. rance cost a Miracle, let us be assur'd that it did not cost less *to redeem our Souls*; or in the noblest Sense *to deliver Man*. And, if the former invite us to declare our Wonder with the Psalmist in the Text, *Thy Way is in the Sea, and thy Path in the great Waters, and thy Footsteps are not known*; let the latter oblige us to join in the Apostle's Astonishment and Exclamation; *O the Depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out! Of Him, and thro' Him, and to Him are all things; to whom be Glory for ever. Amen.*

Rom. II.
36.

SERMON XIV.

A Funeral Sermon for Cap^t.
John Bayly.

2 S A M. I. 27.

*How are the Mighty fallen, and the
Weapons of War perished!*

THis is the very elegant and pathetic Expression of Holy *David*, with which he has shut up his well known, and ever admir'd *Lamentation*, over *Saul* and *Jonathan*, slain in unequal Combat, against the Enemies of their Country, and of their Religion.

U 4

The

Sermon

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The Occasion of here reciting the Words, and taking up the Complaint, is yet fresh to our Thoughts, and almost to our very Sight. Our late Care and Solitude for the Success of a memorable Defence, with our Joy and Complacency in seeing it successful, are turned into present Grief for the Person by whom it succeeded; and after we have applauded the Victory, we lament the Victor: which we shall do in the justest Manner, and as becomes a Christian Society, by rightly using a Misfortune past Remedy, or by turning likewise this Providential Event to our Spiritual Improvement.

For our Assistance in so good a Design, as I have chosen the moving Passage but now read to you, so I shall wave all that might be observed, concerning the exquisite Fineness and Beauty of the entire Composition. Admirable as it is, and truly Natural, I am to consider it by a higher Standard, as Inspir'd or Divine: And shall confess before hand, that it has little Power to charm our Grief, but as 'tis a Part of those Holy Scriptures, all which were written, *that we thro' Patience and Comfort of them, might have Hope.*

The

The Method I propose in speaking of Sermon
the Text, is first briefly to offer two XIV.
general Remarks upon it; and then to
attempt a Particular Application.

The General Remarks are,

I. That *Brave Men falling in the Service
of their Country and ours, are entitled
to our Affectionate Concern and Sorrow.*

II. That *this Concern is to be shown,
and testified by some Publick Tokens and
Expressions.*

I. *First, Brave Men falling in the Ser-
vice of their Country and ours, are entitled
to our Affectionate Concern and Sorrow.*

And this upon a double Account, *first*
of Humanity and Pity, and then of *Peni-
tence and Humiliation*; of which Accounts
the one may be term'd Natural, the o-
ther Moral, the one Rational, the other
Religious.

1. Upon a *Natural or Rational* Account
that of *Humanity and Pity*. These may
well be join'd together, the latter flow-
ing from the former as from its Source
or Principle; and the Alliance being so
strict and intimate between them, that
the

Sermon the Effect is often ennobled with the
 XIV. Name of the Cause: And tho' some vain
 Philosophers have boasted an Exemption
 from Pity, and so commenc'd inhumane;
 yet the wiser Poet has said of Weeping,
 that Fountain of Pity, that it is—*nostri*
pars optima Sensûs, the best part of our
 Sense, and the chief Distinction of our
 Rational Character. It will follow there-
 fore, that our Exercise of this Part in its
 highest Degrees is due to those who had
 themselves so large a share of Humanity,
 and so truly publick a Spirit, as to have
 been Hostages, or even Sacrifices, for
 the publick Safety. But still the nearer
 we stand related to the Persons, or the
 greatest Interest we have in the Action,
 our Compassion arises in fuller Measures,
 and with a more lively Force. And no
 wonder that Country-men, Relations,
 and Friends, should feel a tender Sense
 on these unfortunate Occasions, which a
 generous Enemy will always regret, and
 at which even merciless Foes are wont
 often to relent, and to become gene-
 rous too late. Of this Effect there are
 many Examples in all Histories, and par-
 ticularly it seems well describ'd in that
 Passage of the *Jewish* Story, concerning
 the Grief of *Antiochus*, upon the Death
 of

of Onias: Therefore Antiochus was very sorry, and moved to Pity, and wept, because of the sober and modest Behaviour of him that was Dead.

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2 Maccab.
4. 37.

And tho' a good Man be thus plac'd above Pity, and tho' of a brave Man, we might say as Cicero of his Client, *hic se lacrymis defendi vetat*; He refuses to be defended with Tears; yet, besides the Regards of Decency to others, we are to have Pity on our selves, or even to weep for our selves; I mean we are to improve the *Natural* and *Rational* Act, into a *Moral* and *Religious* Account; which is 2dly. that of *Penitence* and *Humiliation*.

Pro. Mil.

War it self is a National Punishment, and according to the Choice of *David*, (the Author of the Text) is the severest of God's three Judgments, and to which even Famine or Pestilence ought to be preferred. In that Case, he spoke of unsuccessful War, or of being as 'twere only Passive in it, *fleeing before the Enemy*, and suffering all the Violence and Devastation of a cruel Invader, or enrag'd Conqueror. But War, even when successful, is still a Punishment, or even to the victorious Side; and accordingly of those who fall in it we are to think, that our Sin has contributed to their fall,
and

Sermon and that they have in some Measure,
XIV. born our Punishment.

We find the Royal Person, but now mentioned, *refusing* upon the Death of *Abner*, to *taste Bread or ought else until the Sun was down*, because a great Man that Day was fallen in *Israel*, who therefore required a proportionable Act of Penitential Mourning. And the Prophet *Isaiah* describing the Judgments of *Judah* and *Jerusalem*, has made the loss of the mighty Man, and the Man of War, the Captain of Fifty, with other Persons eminently useful to the Publick, equal to the taking away the Stay and the Staff, the whole stay of Bread, and the whole stay of Water.

2 Sam 3.
35. 38.
C. 3. 1, 2.

Thus, as no War is without Losses on either side, the Punishment extends it self alternately with the Loss, though to the conquering Nation less severely than to the Conquer'd. And if the former, or the prosperous Side, who sustain fewer Strokes of this Providential Discipline, shall likewise be engag'd in the juster Cause, and be, upon the Comparison, the better People, the Advantage they gain hence, (a very great one indeed, but such as their Humiliation and Repentance are especially powerful to procure,) is the turning the Punishment into a Correction; so as to be able to use

use those devoutly serious Words of the Sermon
 wise Man, which have such a mixture XIV.
 of Comfort and Terror : *Whereas thou* ^{Wisd. 12.}
dost chasten us, thou scourgest our Enemies 22, 26.
a Thousand Times more, to the Intent that
when we Judge, we should carefully think of
thy Goodness, and when we our selves are
Judged, we should look for Mercy.—But
they that would not be reformed by that Cor-
rection wherein he dallied with them, shall
feel a Judgment worthy of God.

Having observed, That Brave Men
 falling in the Service of their Country and
 Ours, are entitled to our Affectionate Con-
 cern and Sorrow, which was the first
 general Remark ; I proceed to the

II. That *this Concern ought to be shown*
and testified by some Publick Tokens and Ex-
pressions ; such as, by rendring it more
 known, at once, render it more comely
 and honourable, of better Report, and
 better Example, and of more real and
 lasting Benefit.

Two sorts of these Publick Testimo-
 nies have been recommended by the Use
 and Custom of all Civil Nations : *The*
one designed for the Memory and Praise of
the Deceas'd, the other for the Comfort and
Assistance of their surviving Families.—

[*Duo certe non prateribo, quæ maxime*
 occur-

Sermon occurrunt, quorum alterum pertinet ad
 XIV. virorum fortissimorum gloriam sempiternam, alterum ad leniendum mœrorem & luctum proximorum.]

Cic. Phil.
 lipp. 14.

1. Of the former kind, were the *Pillars*, *Trophies*, and *Arches*, the *Sepulchres*, *Statues*, and other *Monuments* in Proportion to the Quality or Merit of the Persons, of which we read so much in History and Poetry; some of which were introduced by the Magnificence of the more *Eastern Nations*, others added by *Greece* and *Rome*, when they had raised themselves above the common World, as in Learning and Politeness, so in Honour and Bravery, and, when after so fine a manner they rendred those Qualities mutually Assistant.

To persuade the erecting of these Monuments, was one part in the *Funeral Orations*, which sometimes were the nobler and more lasting Tokens: Amongst these, we have, in *Thucydides's* History, one made in the Name of *Pericles*, the great *Athenian* Orator and Commander, worthy indeed of his Name, as esteemed an Original in its kind, and one of the great Patterns of Antient Eloquence: Which remains, when all the other Honours decreed to those brave *Athenians* are vanished, and when *Athens* it self scarce

scarce appears. In it he advises the raising of Publick Sepulchres to the Deceas'd, though, as he says, *Brave Men have the whole World for their Sepulchre.* Sermon XIV.

It's the especial Property of a wise Senate, (says Cicero on a like Occasion,) to honour their Virtue, or Valour, with a grateful Memory, who have Died for their Country — Phil. 12.
This, says he, is to restore or repay Life to those who have spent it in your Service, so far as the Life of the Dead consists in the Memory of the Living. Our Ancestors decreed Statues to many, and Sepulchres to few. But Statues are defaced and broken by Storms, by Violence, by Age: Whereas in Sepulchres, the very Ground is Sacred, which no Force can move or destroy: And while other things are lost and extinguished by time, Sepulchres only become more Venerable by it; and are therefore, in the nearest manner, what elsewhere he stiles an Altar of Virtue, to Eternal Memory. Phil. 9.

2. The second kind of Publick Testimonies above-mentioned, are those intended for Comfort and Assistance to the surviving Families of the Deceas'd.

These also the Brave and Eloquent Gracian proposed and persuaded in consequence of the true Political Rule he had before laid down, That those States which ordain the greatest Rewards to Valour, Phil. 14.
will

Sermon will ever be the best served and supported.

XIV. To the same purpose, the Master of Roman Eloquence concludes his more general Discourse of the two, but now cited: *That such Rewards as the Senate had before decreed or promised to the Soldiers, be paid to their Parents, their Children, their Wives, or their Brethren, which should have been given to themselves (si illi vixissent qui morte vicerunt) if they had lived who conquered by Death.*

Phil. 14.

For the Honour of our own Nation, if it has been exceeded in Memorials of the former sort, which have more of Elegance and Splendor; I believe, it as much excels in those of the latter which have more of Humanity and Charity. Or perhaps, by a superior Genius, and wiser Management, it has joined together both the Kinds: In as much as the *Royal Hospitals* at Home, or *Royal Palaces of Charity* near the Imperial City, and Imperial River, are at once the amplest Establishment, or Maintenance, for such as return aged, infirm or disabled from the Publick Service, and likewise the most sumptuous, Honorary Monuments for such of their Companions as they have left for ever behind them. And what effectual Care has been taken for the comfortable Subsistence of the nearest Friends of these latter;

latter, as well by her most Excellent Majesty, the tenderest Mother of her People, as by the great Councils of the Land, is better known by those that hear me. Sermon XIV.

Nor is it very necessary for me to intimate to Gentlemen of your Profession, and of your Inclination, that the same Rules, not of Policy only, but of Equity, Charity and Decency, which advise, or even command, such a Provision in the Publick Service, hold with Proportion in the Service of Particular, or Private, Men. Whenever the Condition and Circumstances of the Persons shall so require, you will be among the first, to imitate the Example of your Queen, and your Country, in this Regard, or in this Provisionary Settlement; which will be such a Comfort to those who have the greatest need of Comfort, such an Encouragement to others, such a Delight and Satisfaction to your selves, and whereby you will receive that grateful Acknowledgment, that affectionate Commendation and Blessing, *Blessed are ye of the Lord, who have not left off your Kindness to the Living, and to the Dead.*

Which leads me, having offer'd the two general Remarks upon the Text, in the

Sermon III. and last Place to attempt a more
XIV. *Particular Application.*

And here I shall only intreat you to glance a little upon several Verses of this Royal and Sacred Piece, and to observe, whether there be not somewhat in it, which, after an inferior, yet decent, Manner, will bear an Allusion to the late gallant Action, and to this mournful Occasion.

As for Instance, *How are the Mighty fallen!* This reminds you of the great Inequality in the Numbers, which perhaps was not less in Proportion, than that between the *Israelites* and the *Philistines*, in the Original Subject of this Excellent Composure.

And (that I may mention this by the way) the Circumstance with which it is introduc'd, might without much straining be made to allude to the other Disparity or Inequality, that of the Method of Engaging, between Vessels so different in Fabrick, in Motion, in Arms, and the like; in which Respects also the Advantages were on the Enemies Side. For the Introduction you know is thus: *David lamented over Saul and Jonathan; also he bade them teach the Children of Israel the Use of the Bow:* That, is say the Commentators, ' upon Experience of the
' Disad-

Disadvantage his Country-Men, as then, had in the Use or Manner of shooting, whether with Regard to the Distance, or the Force. Sermoa
XIV.

To proceed, v. 20. *Tell it not in Gath,* &c. This Expression was intended, and is now become Proverbial, to denote how Misfortunes are aggravated, and Grief imbitter'd, by the scornful Rebukes and Insults of Adversaries and Strangers. Our Adversaries will probably be silent on the present Subject, lest they should publish their own Dishonour; and Strangers may perhaps do us Justice, where ever the Report is told: Yet still we might hence be admonished to take good heed, that while so little Occasion is found, by those *who seek Occasion*, from the Success of our Publick Arms, less if possible may yet be given them by our Private Contentions, in which whosoever should have the Victory, the Triumph would be only to the Common Enemy.

Again, v. 21. *Ye Mountains of Gilboa let there be no Dew, neither let there be Rain upon you, nor Fields of Offerings: For there the Shield of the Mighty is vilely cast away,* &c.

This seems by no means design'd as a Prophetical Imprecation, or Curse, but

Sermon as a poetical Exaggeration, a noble Image
 XIV. of Great and Passionate Concern, taken
 from the Place, or Scene, of the Misfortune. And when *the Shield of the Mighty* is said to be *vilely cast away*, by *vilely* is not meant dishonourably, at least as to the part of the Mighty that bare it. Nor can you apply the Sentence otherwise to the now lamented Case: And far will ye be from wishing Ill to the Fields and the Shore, or to the Mountain where so many Offerings are made, and which claims the Spiritual Protection of the Sea. You will pay all Respect to the excellent Prince who is Sovereign and Master of the Shore, and to those who, in this important Place, are worthily entrusted with the Charge of it: Who indeed have the nicest Part, at once to maintain a free Commerce, and to observe an exact Neutrality. Yet so just a Respect will not forbid, it will rather engage you, to wish that the Coast were more secure from being insulted, that they who Regard not Authority, might yet be more restrain'd by Force, or that by any means the Disasters of War might be removed out of the View of these otherwise Happy Seats and Peaceful Habitations.

But farther yet, v. 23. *Saul and Jonathan were lovely and pleasant, (or lovely and sweet,)*

sweet,) in their Lives, *amabiles & decori*, amiable and agreeable. What other Words would you have chosen, whereby to describe the manly Civility and Prudent good Humour of our departed Friend, which gave him Favour in the Eyes of all, made him so entirely obeyed in his Command, so well esteem'd in his Business and Converse, so much *beloved* when he was *present*, and, now he is *gone*, so much *desir'd*?

Indeed this Sweetness of Disposition, and Mildness of Manners, is not wont to impair, but to improve and adorn the more active Virtues of gallant Men, and Leaders of the People: For so we read in the same Verse: *They were Swifter than Eagles, they were stronger than Lions*: They seem'd to have the Quickness, the Force, the Boldness of those noble Animals, without their Fierceness; but as temper'd by Humanity, and directed by Reason and Wisdom.

There are here many approv'd Witnesses and able Judges, that the *Brave* Deceased, did indeed merit that Name, in all the perilous Encounters, all the nice and hazardous Trials, with which it pleased God to exercise him; and that in this last, especially he performed, to the greatest Exactness, the part of his Office,

Sermon
XIV.

and Circumstances, with an eminent Degree of Courage, without any the least Imputation of Rashness. And the Effect was answerable: So that Modestly and Charitably we might ask that Question of the Prophet: *Is he smitten as he smote those who smote him? or is he slain according to the Slaughter of them that are slain by him?*

And now, v. 24. *Ye Daughters of Israel, weep over Saul, who cloathed you in Scarlet with other Delights, &c.* This Beautiful Image may be understood, either of the Spoils taken from the Enemy, or of promoting industrious Arts at Home, and advancing Commerce Abroad, or of these several Advantages in Conjunction; the Glory of which, though it redounds most eminently to the Sovereign as the principal Agent, is yet, in an inferior Degree, to be referr'd to the immediate Instruments; especially to the Merchants-Adventurers, and to those who guide and protect their Adventures. When such of the *Mighty are fallen*, it usually happens, that not only *the Weapons of War perish*, but also the Delights and Ornaments of Peace. Wherefore the fair Sex, who are likewise the most Compassionate, are call'd upon to mourn a Loss, which affects them in a double Regard, of their Work, and of their Apparel: Of
what

what they contribute to Merchandise, and of what they receive from it: Both which are so elegantly put together in that finished Picture of a *Virtuous Woman*, *Prov. 31. 10.* where after she has been compar'd to a *Merchant's Ship*, it is said: *All her House-hold are cloathed with Scarlet; She maketh herself Coverings of Tapestry, her Cloathing is Silk and Purple.—She maketh fine Linen and selleth it, she delivereth Girdles to the Merchants.*

But Grief is not to be confin'd to one Sex, how much soever they commonly excel in the tenderest Expressions of it. After the *Daughters of Israel* have been invited to mourn, the *sweet Psalmist of Israel*, (*sweet even in his mournfullest Strains*) himself gives them the Pattern: And as his Friend's Love to him, surpassed even the *Love of Women*, so his Sorrow for his Friend, surpassed even their Sorrow. *I am distressed for thee my Brother Jonathan, &c.* Let us also join in the like noble afflictive Form: I am distress'd for thee my Countryman, my Friend, *slain in the midst of Battle*, yet not only valiant in Death, but Victorious.

The Praise of Valour is to be measur'd by the Principles of it; and there can be no rational Courage, no true Bravery, even in those of the Brave Profession,

Sermon but upon Religious Principles, and good
 XIV. Hope towards God; that he who for the
 sake of Publick Societies, approves of
 their Profession, and commands their
 Diligence and Duty, should he be pleas'd
 to take them hence in the Exercise of it,
 will take them to his Favour, and make
 a gracious Allowance for their Circum-
 stances, and by his Mercy supply the
 want of a more Solemn Preparation. In
 all Capacities, Offices, or Degrees, the
Christian only is the *Heroe*, nor is there
 any Reward equal to *Heroick Virtue*, but
Christian Immortality.

Let us apply this by Faith, Hope and
 Charity, to those who in a long protra-
 cted War, have by Sea or Land guarded
 the Publick Safety, by their Watchings,
 and their Labours, and even bought it
 with their last Blood. Especially to ma-
 ny a *Jonathan*, many a young Person,
 distinguished in Birth, or in Parts and
 Worth, and endear'd to us by Acquain-
 tance and Friendship. And this as it
 will exalt our Praise, so will it moderate
 our Grief. Indeed our Souls ought not
 too anxiously to be distressed for them,
 since their Souls are in Peace: *The Souls*
of the Righteous are in the Hand of God, so
 that altho' they seem'd to die, and their
Departure was even taken for Misery,
 yet

Wisd. 3.1.

yet they not only are, and live, but *Sermon*
 what is truly to live, are in Joy and Feli- *XIV.*
 city; tho' they fell, they shall not be cast a- *Liturg.*
 way, for he still upholdeth them with his *Psalm 37.*
 Hand, his Faithfulness and Truth is yet *3, 4.*
 their Shield and Buckler: And thus, better
 it is to have no Children and to have Vir-
 tue; for the Memorial thereof is Immortal:—
 it weareth a Crown, and triumpheth for ever, *Wild. 6.*
 having gotten the Victory striving for unde- *1, 2.*
 filed Rewards.

If then the Grecian Orator, after so *Demost.*
 high and noble a Manner, protested that
 his brave Countrymen, who died in
 Battle, did not die in vain, how much
 more greatly and sublimely, (because
 more justly,) may we affirm of our bra-
 ver Countrymen, (because fellow Chri-
 stians,) that their Labour is not in vain in
 the Lord? If David's Lamentation over
 his Friend, has in some Measure been
 accommodated to ours; let us join also
 in the more cheerful Part; let us apply
 David's Consolation, by trusting in the
 sure Mercies of David, through the Merit
 of the Son of David, through whom a-
 lone valiant Men can exceed themselves,
 in being more than Conquerors.

Let us conclude with humble Prayer,
 to the only giver of all Victory, that he
 would be pleas'd to scatter the People who
 delight

Sermon *delight in War*, who have enlarg'd their
 XIV. *Desires as the Grave*, and whose Ambition is as Death and cannot be satisfied; that as he stilleth the Raging of the Sea, so he would yet more and more restrain the Violence of the Enemy, and defeat their last unjust Efforts there; that in his own good Time, he would exert his great Prerogative, of making Wars to cease in all the World, of breaking the Bow, and cutting the Spear in sunder, that so they who go down to the Sea in Ships, and they who do Business in great Waters, may return in Safety, to enjoy the Blessings of the Land, with the Fruit of their Labours: And that so our Mighty Men may not fall, though the Weapons of War Perish.

Liturg.

S E R-

S E R M O N X V.

Preach'd before several Officers
in her Majesty's
Service.

1 C O R. XIV. 8.

*If the Trumpet give an uncertain Sound,
who shall prepare himself to the
Battel?*

TH E Apostle is here speaking of
the most singular, and nicest
Subject, the Conduct and Exer-
cise of Spiritual Gifts, in that Age of
Miracles. Yet the Summ of his Discourse,
on that uncommon Head, is made fami-
liar to every ones Thoughts, by the
Com-

Sermon XV. Comparison of the Text. And as perhaps there is not a more difficult Chapter than this, in any of St. Paul's Epistles, where yet St. Peter assures us *are many things hard to be understood*; so there is not a clearer and easier Truth, more apt to convince or affect us, than what's implied in this Question;

If the Trumpet give an uncertain Sound, who shall prepare himself to the Battel?

Which Words I desire leave to consider,

I. In their Literal and Proper Meaning.

II. In their Figurative Intention, or as the Apostle here applies them, for Example and Illustration.

III. As the same Figure, or Comparison may be yet farther extended, and may be serviceable to our present Instruction and Use.

I. Let us consider the Words in their Literal and Proper Meaning. And for this Purpose, let us conceive our selves in the Army, or in the Navy; or let us consider them as brought hither to us, by so Honourable Representatives. Now
if

if in those great aggregate Bodies, which ought, if possible, to move and act like one Natural Body, and whose Strength consists not so much in Number, as in Union, there be always requir'd the strictest Agreement, and the justest Harmony, how much more upon the very Point of Motion, and Opportunity of Action? When brave Men, in Sight of the Enemy, and impatient to engage, full of manly Resolution, and *Christian* Thoughts, shall want nothing but the Signal, to address themselves to the Combat; who can express the Disorder, if the Signal itself should prove false and deceitful, or only doubtful and obscure? How would those dubious Sounds and false Alarms, with which they are wont to amuse the Enemy's Multitude, divide and disconcert their own? What Distraction and Confusion would ensue, if not Overthrow and Ruin, to such a Force? What Regret and Disappointment of those gallant Persons, who rejoyce at the Sound of the *Trumpet*, and who never have more Indignation, than when it gives an *uncertain Sound*, because it hinders them from *preparing to the Battel*?

But then the *Trumpet*, as other Martial Sounds, is not only for a Notice and Signal, but for an Incitement and Encourage-

Sermon couragement, not only to give warning
 XV.

the Ear, but to animate the Breast, and as it were inspire it with a nobler Warmth and Vigor. And consequently, as in the former Case, it would not have its proper Influence, if wrong or various in the Sound, so neither could it in the latter Respect, if Careless, Languishing and Indifferent. For this too betrays an Uncertainty, and supposes those who have the Direction of the Signal, not to be hearty and resolved, as to the Action; it rather extinguishes the sparks of Valour already kindled, than dilates or blows them into a nobler Flame.

Having thus briefly consider'd the Words in their literal and proper Meaning, I proceed to consider them,

II. *Secondly*, In their Figurative Intention, or as they are applied by the Apostle, for Example and Illustration.

St. Paul, as was at first intimated, is discoursing of the Conduct and Regulation of Spiritual, or Supernatural Gifts and Powers; such as were granted to the Church in its Infancy, before it was established by Civil Authority, and guarded by the Laws. He had treated of the same Subject, in the 12th Chapter of this *Epistle*; where, having first assigned the

the Mark and Character, whereby to distinguish the Reality from the Pretence the Spirit of Truth, from the Spirit of Error, and likewise enumerated the several Kinds of these extraordinary Endowments, he proceeds to demonstrate their near Relation, or strict Alliance to each other; as well in Regard of their having one Fountain and Original, the Holy and Divine Spirit, as of their having one Intention and End, the Benefit and Edification of the Church, as of one Body, whose Members were to be actuated with these several Powers or Faculties, for the Life and Growth, the Order and Beauty of the whole. Now the immediate Instrument of that happy End, being no other than a happy Temper of Love and Charity, those extraordinary Means and Privileges were to be measur'd by their Ability and Efficacy, towards the Production of this. Accordingly the Apostle, at the close of that Chapter, summing up the Case, as he advises the *Corinthians*, to *covet earnestly the best Gifts*; so 'tis with a Promise of yet *shewing unto them a more excellent Way*: Which Promise he has abundantly made good, and which *more excellent Way*, he has shewn and describ'd with all manner of Light and Advantage, in that
divine

Sermon divine Panegyric on Charity, which com-
 XV. poses the thirteenth Chapter.

In this which follows, and of which the Text is a Part, as he first establishes the Precedence that *Charity* ought to hold in the *Wishes of Christians*, before other eminent Gifts and Endowments,—*Follow after Charity and desire Spiritual Gifts*, (that is pursue the former, and neglect not the latter,) so among these *Spiritual Gifts*, He more especially recommends one Kind, or one Order, under the Name of *Prophefying*.—*But rather that ye may prophesie* Which Term, as it does not seem here to exclude the proper and original Sense of it, the foretelling of things to come, so it includes, and perhaps eminently denotes, the Expounding the Scriptures to the People, and the uttering Prayer or Praise to God, in the Congregation; yet after a Supernatural Way, or by Persons illuminated and inspir'd from above. As he prefers this Gift to all others of the like uncommon Character, so does He to one in particular the Gift of *Tongues*, or Foreign Languages, which appearing with especial Pomp and Lustre, was aptest as well to please the Speaker as to surprise and astonish the Hearers. The true Reason for which this latter Power was indulg'd, and this Might y Gift given

given to Men, that is for the Conversion of Unbelievers, is declar'd at the 22d v. Sermon XV.

Tongues are for a Sign, not to them that believe but to them that believe not, but prophesying is not for them that believe not, but for them that believe. And in those Regards, the Apostle does not here compare them. But as both have a Relation to actual Believers, he asserts the Advantage of the latter over the former, upon this Consideration; that the one was of Publick and General, the other only of Personal and Private Use: *He that speaketh in an unknown Tongue edifieth himself; but he that prophesieth, edifieth the Church:* And, consequently, *greater is he that prophesieth, than he that speaketh with Tongues, except he interpret, that the Church may receive edifying.* v. 4. v. 5.

St. Paul, that his *Corinthians* might yet the better apprehend the force of his Reasoning, explains and enlivens it, after his usual Manner, by Example, and even by supposing himself to be the Person. *Now Brethren (says he) if I come unto you speaking with Tongues, what shall I profit you, except I shall speak to you either by Revelation, &c. that is unless I shall exercise some other Spiritual Gift, to render the former intelligible, and by consequence useful: And still that the Argument might want nothing to* v. 6.

Y

en-

Sermon
XV.

enforce and adorn it, he passes from the Supposition of the Person to the Comparison and Similitude of the thing; and chuses the Resemblance of Musick, as an Instance the nearest to his Subject; not only, as artificial Sounds and Voices have a Relation to the natural; but as this agreeable Art has peculiar Charms in uniting as well as affecting the Minds of Men; and also as it is especially applied for a mark of Union in some Common Actions to be perform'd by a Body of Men, such as an Army, or other Assembly. *For, says he, even things without Life giving Sound, whether Pipe or Harp, except they give a Distinction in the Sounds, how shall it be known what is piped or harped? For if the Trumpet give an uncertain Sound, who shall prepare himself to the Battel?*

v. 7, 8.

This is the Order and Series of the Apostles Reasoning; and this the figurative Meaning of the Text, as by him applied for Example and Illustration; which was the *second* thing I propos'd to consider.

But because the Subject of St. Paul's Discourse, is so many Ages since determin'd, and the Period of these Miraculous Vouchsafements expir'd, lest the figurative Sense of the Words should seem as remote and foreign to our Duty, as the

the Literal ; I pass to the *third* and chief Sermon
 thing propos'd which was to consider XV.
 them,

III. As the same Figure or Comparison may be yet farther extended, and may be serviceable to our present Instruction, or Use.

Now the Truth contain'd under this elegant Similitude, does not depend upon Times or Circumstances, but remains of perpetual and universal Force.

Indeed, what the Apostle observes in the preceding Chapter ; *Whether there be Prophecies they shall fail, whether there be Tongues they shall cease, whether there be Knowledge it shall vanish away*, as meant of inspir'd Gifts, may seem already to be fulfill'd : And the Place of those Gifts, is now to be supplied by the Fruits of Industry and Study, with the Divine Blessing upon them. Yet, as to the Employment or Exercise both of Gifts and Attainments, the Rule is the same, and the End of the latter as well as of the former, is the *edifying one another in Love*, or the Advancement of that *Charity which never faileth*. Since, therefore this End cannot be obtain'd by the Ministers, unless the Capacity of the People be consulted, and complied with, since no-

Sermon XV. thing can promote their Charity which surpasses their Knowledge, nor any Words be edifying, which are not intelligible, the Case of Languages acquir'd by Study, is here the same as of those which were immediately inspir'd; and the Reasoning holds with full Power and Virtue, as directed to the present Guides of the Church:—*If the Trumpet give an uncertain Sound, who shall prepare himself to the Battel? so likewise ye, except ye utter by the Tongue Words easy to be understood, how shall it be known what is spoken? for ye shall speak unto the Air.* Nay there seems to be more than a parity of Reason; and the Argument, if possible, holds with greater Strength, that, if in those Days of Miracles, no supernatural Ability was given to the People, whereby to understand what was miraculously spoken to them in a Foreign Tongue, much more are the Ministers, who now without a Miracle speak in such a Tongue, forbidden to expect, that the People should understand them by Miracle.

Now, as the two great Branches of the ministerial Office are Praying and Preaching, by the former to guide and go before the People in their Devotions, by the latter to inform their Judgment, ex-
cite

cite their Memory, and influence their Practice; the Force of this Apostolical Rule is discerned in Both, and the Wisdom of it justified. Sermon XV.

1. Of Prayer in an unknown Tongue, a Question indeed has been made, into which it would not be more indiscreet than unnecessary here to enter. Errors in Practice are silently refuted, when seen and observ'd; and whosoever has the Conviction of Experience, has less need to guard against them by other Arguments.

2. As to Preaching or Instruction, tho' the absurdity of performing this in a learned Language, except upon extraordinary Occasions, and before a learned Audience, be generally confessed and avoided, yet there are other ways, by which the *Trumpet* may give an uncertain Sound in this Regard, and the People be consequently *unprepar'd*, or unimprov'd. For the sense of a Discourse may be strange and foreign, when the Words are not; and a Preacher that seeks the Admiration more than the Edification of his Hearers, may become unintelligible in his Mother Tongue. The greatest Plainness and Simplicity of Thoughts and Words, if neither be low and trivial, as it does not misbecome the High and

Sermon
XV.

Sacred Matters of which Divines are to speak in the Congregation, so is it very consistent with the decent Ornaments of a chaste, unaffected, and truly Christian Eloquence. In this you are sensible of the Advantage of your own Nation, whose incomparable Books of Sermons, are become the Standard, not of our Doctrine only, but of our Language and Style.

These are the Patterns to be followed by us, (however unequally and at a Distance) where the Assembly is compos'd by Men of Breeding and Civility, of more enlarg'd Understandings, and more ingenuous Dispositions. He who has the Happiness of speaking before such, and of being heard not with Patience only, but with Favour, may rejoice in his Portion, and think his *Lot is fallen unto him in a fair Ground.*

Yet how happy are those, and *how beautiful are their Feet upon the Mountains,* who being most properly Instructors of the Ignorant, and having the Honour to succeed to the Office of our Lord himself, in *Preaching the Gospel to the Poor,* have likewise an Humility equal to that Office; such as engages them to wave their Privileges of Wit and Learning, to meet and comply with the meanest Apprehension,

prehension, and to the *Weak to become Weak, that they may gain the Weak!* Sermon XV.

This was St. Paul's Maxim, this the *Charity* which he preferr'd to *all Mysteries and all Knowledge*: And this was the ground of the Declaration, which he makes in the Chapter before us: *In the Church (says he) I had rather speak five Words with my Understanding, than by my Voice I might teach others also, than ten Thousand Words in an unknown Tongue.*

3. There is still another way by which the *Trumpet*, that is in the Hands, and at the Mouth, of the Clergy, may *give an uncertain Sound*; and that is in Respect of their Doctrine, if it be not uncorrupt, and orthodox, uniform and constant; or if, instead of their guarding and preserving the People from being *carried about with every Wind of Doctrine*, their Doctrine it self should be the Wind with which the People are carried about. What Causes there may be of different Opinions among Divines, or what Methods may have been set on foot to prevent them in some Parts of *Christendom*, and whether both may not sometimes be liable to just Censure: What Balance is held, or whether any, between the Sacred and Civil Powers in Foreign States; I do not take upon me to examine. But

Sermon
XV.

in our own Reformed Church, as all who are call'd to any Office or Administration, have acknowledg'd and subscrib'd the *Christian*, Primitive, and truly *Catholic* Confessions, so there is likewise the justest Connection established between the Ecclesiastical and Secular Authority; as between the *two Silver Trumpets* in the *Jewish* Law, to which some Learned Writers have compar'd those respective Powers.

If, after these Precautions, Clergymen are still Men, if by consequence they unfortunately differ, and sometimes unkindly too, either in Doctrines of less Moment, or in their manner of explaining Doctrines, in the Substance of which they are perfectly agreed; or if, being Members of the State, while they are Guides of the Church, they interpose in Civil Affairs according to that Privilege, which the Laws of the State have granted to their Order; they are not hence to be accus'd of Inconstancy or Uncertainty, much less to be treated as factious and turbulent, as those that blow the Trumpet of Sedition, invade the temporal Power, or intrench upon the Liberties of Mankind.

And yet this is the Charge brought against them in General, by a late pretended Advocate, who has mispent a great

great deal of Pains to seem to prove, Sermon
XV.
that it belongs to *the Rights of the Christian Church* to be without *Sacraments*, or a *Ministry*; and to the *Rights of Christians*, to be without a *Church*; and to the *Rights of Humane Reason*, to be without *Faith* or *Christianity*.

But as ye have not so learned Christ, and as you know that God is not the Author of Confusion but of Peace, especially in all the Churches; so you will be pleas'd to observe, that in all his general Rules and Appointments, for Instruction and Edification, for Decency and Order: He commands a mutual, or reciprocal Duty, between Pastors and People, between the Guides and Directors, and those under their Conduct or Care.

And more particularly, the Comparison of the Text, and the Reason upon which it is founded, do as much enjoin the latter to be ready and prepar'd, at the true Signal given, as they forbid the former to give a false Summons, or uncertain Sound.

For our own Case; it is not the safe Enjoyment, or common Exercise, of our Religion, but our real Improvement under it, that will be of Repute to our Nation and Church, and of present, and eternal Advantage to our selves. Our
Service

Sermon
XV.

Service and Worship is to be private and conceal'd, but the Fruits of it cannot be too Publick, by which our *profiting* should appear unto all, and oblige them to report that *God is in you of a Truth.*

Our Spiritual Privilege is of such a Nature and Character as to be attended with very good, or very evil Consequences: Every Man must be the better for it, or he must be the worse: Either the Minister and People must be both Happy, in performing their respective Parts, or a Non-performance on either side must be rendered *without Excuse.*

For what Plea will remain to the Minister, if he neglect to blow with the *Trumpet*, for fear of awakening Men from the Sleep of Sin; or if he blow *uncertainly*, to flatter other Men's Errors, and Faults, or his own? And what Apology will there be for the People, if when he has given the Signal and Warning, though with many Infirmities, and with a weaker Breath, yet with sincere Intention, with a faithful and impartial Sound, they should yet fail to prepare themselves for that Combat against the World, the Flesh, and the Devil, which at their Baptism they promis'd to undertake? If they are still contented to make a Truce with those Enemies, who have gain'd
Strength

Strength by so many Years Intermiſſion Sermon
XV.
 of Divine Worſhip, which is the Arm-
 oury of Chriſtians? If they reſuſe
 this Opportunity of acting vigorously
 under the Banner of our Common Lord,
 and of *fighting the good Fight of Faith, that*
they may lay hold on Eternal Life?

The Caſe on both ſides is moſt fully
 repreſented, and with the greateſt
 Strength and Affection, at the Beginning
 of the 33d. Chapter of *Ezekiel*, where
 the Holy Ghoſt, ſpeaking by the Prophet,
 is pleas'd to uſe the ſame Similitude as
 by the Apoſtle, in the Text. With that
 Representation I ſhall conclude; and it
 is ſuch as demands our moſt ſerious At-
 tention, either for our Comfort, or at
 our Peril.

*Son of Man ſpeak to the Children of thy
 People and ſay unto them, when I bring the
 Sword upon a Land, if the People of the
 Land take a Man of their Coaſts, and ſet
 him for a Watchman, if when he ſeeth the
 Sword come upon the Land, he blow the
 Trumpet, and warn the People; then whoſo-
 ever heareth the Sound of the Trumpet, and
 taketh not Warning, if the Sword come and
 take him away, his Blood ſhall be upon his
 own Head; he heard the Sound of the Trum-
 pet, and took not Warning, his Blood ſhall
 be upon him; but he that taketh Warning
 ſhall*

Sermon shall deliver his Soul. But if the Watchman
XV. see the Sword come, and blow not the Trumpet,
and the People be not warnèd, if the Sword
come and take any Person from among them,
he is taken away in his Iniquity, but his
Blood will I require at the Watchman's
Hands. So thou, O Son of Man, I have
set thee a Watchman unto the House of Israel,
therefore thou shalt hear the Word at my
Mouth, and warn them from me. When I
say unto the Wicked, O thou wicked Man,
thou shalt surely die, if thou dost not speak to
warn the Wicked from his Way, that wicked
Man shall die in his Iniquity, but his Blood
will I require at thine Hand. Nevertheless
if thou warn the Wicked of his Way to turn
from it, if he do not turn from his Way, he
shall die in his Iniquity, but thou hast deli-
vered thy Soul.

SERMON XVI.

Preach'd before the Admiral,
and Commanders of
Her Majesty's Fleet in
the Streights.

LUKE I. 74.

*That we being deliver'd out of the Hands
of our Enemies, might serve Him with-
out Fear.*

THese Words, you know, make
a Part in the Divine Hymn of
Zacharias, in which, with so
much Gratitude and Devotion, and such
a strain of inspir'd Eloquence, he gives
thanks

Sermon
XVI.

thanks for the Myſtery of our Lord's Incarnation, and ſings the Prelude to his Nativity. Indeed, ſince it pleaſes the Holy Spirit, not only to communicate his Aſſiſtances and Operations, in a way agreeable to the Humane Faculties in General, but alſo to accommodate them to the Circumſtances, Condition, and Temper of particular Men, it well became the Father of St. John Baptiſt, to foretel an Event which derived ſo much Honour on his own Family; or to celebrate the Approach of that *Deliverer*, of whom his Son was to be the Harbinger, to go before his Face, and prepare his Way.

The Text conſiſts of three Parts, which in the Order of Conſtruction, though not of Expreſſion, have this Dependence upon each other. The *firſt* acknowledges the Happineſs of *Serving* God: The *ſecond* adds a Circumſtance much endearing this Happineſs, the *ſerving* him *without Fear*: The *third* repreſents the Ground and Occaſion of this Circumſtance, the *being delivered out of the Hands of our Enemies*.

That we being delivered out of the Hands of our Enemies, might ſerve Him without Fear.

Whence it ſeems evident, that we cannot know the Propriety of *ſerving* God
without

without Fear, unless we knew as properly what it is to be deliver'd out of the Hands of our Enemies.

Sermon
XVI.

In Order therefore to the full Explanation and Use of the Words, I shall desire leave to treat of them in a double Regard,

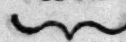
First, As we may suppose them to have been understood at the Time, when they were spoken.

Secondly, As it seems reasonable to understand them in their constant and perpetual Sense.

I. *First*, If we take the Words, as we may suppose them, to have been understood, at the time when they were spoken, they probably refer to the Publick Safety of the chosen Nation, and their Deliverance from temporal Enemies.

For as there was at that Time a common and very just Expectation of the promis'd *Messiah*, so was there a no less General, though very wrong, Apprehension, as to his Office and Character. Indeed, if we consider that once Favourite People, as train'd up and instituted under so visible a Providence, and such a series of divine Wonders in their Behalf; and yet

Sermon yet for their Sins, so often insulted, conquer'd and enslav'd, and then feeling the

XVI.  Weight of the *Roman* Yoke; if we look upon them, at the same Time, as infinitely conceited of their own Advantages, professing an hatred of all other Nations, and nourishing a Belief, that the whole World was made for their Sake; Nothing seems more natural for them than to think, that the great and divine Person, whose Arrival they waited, should come with a Royal Army, and displayed Banners, that *the Nations* should be thus before him *as stubble*; that he should overturn the Imperial Seat of *Rome*, fix the Throne and Palace in *Mount Sion*, and make *Jerusalem*, in another Sense than formerly, *the City of the great King*.

In favour of this Mis-apprehension, they transferr'd to secular Pomp and Majesty, all the excellent Things, that the Prophets had before spoken of *the coming of the Mighty One*; all the Ornaments and Glories of his Reign. Of which Predictions the greater Part were merely Figurative, the shadows of Spiritual Things; and, of the rest some refer'd to the quiet Establishment of *Christianity*, and the making the Empire Obedient to the Faith; others to the final Conversion and Restauration of the yet unbe-

unbelieving and scatter'd Tribes; others Sermon
 still look'd farther to our Lord's second XVI.
 Coming, *in Power and great Glory*; others
 belonged to the Church Triumphant,
 and were only to have their Completion
 in the *Jerusalem which is above.*

Now, as the summ of the Prophetical
 Descriptions of the *Messiah's* Kingdom is
 compriz'd under two Heads, first his
 Conquests and Triumphs; secondly the
 Peace and Tranquility that was to fol-
 low them; (in respect of the former of
 which he was to *tread down the Nations*
in his Anger, and to *lead Captivity Captive*,
 as with regard to the Latter, he is pro-
 claim'd *the Prince of Peace, of the Abun-*
dance of whose Peace; there shall be no End:) So
 there's a manifest Allusion to both these;
 through the whole Series and Composi-
 tion of this sacred Hymn of which we are
 treating. And, by consequence, it must
 seem very probable, that they who first
 heard it utter'd, and they to whom it
 was afterwards reported, would expound
 the whole in Conformity to their gene-
 ral Persuasion; and in the Words of the
 Text, (which virtually contain the
 whole,) by *Deliverance out of the Hands*
of their Enemies, would apprehend the
 being freed from the Oppression of the
 Heathen, of the *Romans* especially the
 Z pre-

Sermon present Lords of them and of the World;
 XVI. and by *serving* God *without Fear*, the undisturb'd Enjoyment of their ancient Worship, without the Grievances they had experienc'd of the *Heathens coming in to the Sanctuary*, and profaning the Place of their Solemnities.

Thus the Words seem to have been taken by those that heard them. As for the Person that spoke them, we have no sufficient Warrant to include him under the Mis-conception; but may well suppose, that he might be let into their proper Meaning, and that the Divine Power, which indited them, might likewise interpret them to him. Wherefore it has been censur'd in a late Critic, as *too bold a Stroke*, and such as endangers the Certainty of the Rule of Faith, when he affirms upon this Place; 'That *Zachariah* spoke of the *Messiah* in this Place, 'and of the Deliverance by him in Agreement with the common Opinion, and 'that the Spirit of Prophecy did not undeceive him as to this Matter.

At least, between the different and opposite Judgments of Learned Men, it may perhaps be interpos'd as a middle and safe Opinion; that in the Deliverance here mention'd and celebrated, partly a Condescension is made to the temporal Expecta-

In Mr Le
 Clerc. by
 Dr. Whit-
 by.

Expectation, partly a Key is given to the Sermon
XV.
Spiritual Meaning and Exposition. Of

the former there appears some Token, if not in the Text, yet in that verse which we meet with a little before it; *that we might be saved from our Enemies, and from the Hands of all that hate us*; of the latter, there is a clearer Argument in the following Words, *to give Knowledge of Salvation to his People, for the Remission of their Sins.*

If such an Expedient be admitted, then this Hymn of *Zacharias*, which *St. Luke* assures us, was Prophetical, will seem agreeable to the Manner and Genius of the Ancient Prophecies, and indeed to the whole Frame and Oeconomy of the Legal Institution. For, as in the old Testament, we find a continual Train and Series of Temporal Promises, which belong'd to the *Jews*, as a Civil State; so we may discover likewise very manifest Indications of Spiritual Blessings, which belong'd to the *Jews*, as a Model and Anticipation, a Seminary or Nursery, of the Church of *Christ*, the Spiritual *Israel*. And there is this mark of Divine Wisdom and Justice in such a Conduct, this Evidence that Men were not put under an unavoidable Mistake, that the temporal Promises were capable of a double

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Meaning, the spiritual Blessings of one only; so that the former might well be Types and Figures of the latter, but the latter could not be Shadows and Emblems of the former. As in the verses but now cited, the *being saved from our Enemies, and from the Hands of all that hate us*, may represent the Spiritual Salvation given to us *for the Remission of our Sins*; but this *Salvation from, and Remission of Sin*, can never be drawn to signify the being *sav'd from our temporal Enemies, or from the Hands of all that hate us*.

This is suitable to the Observation of that great Genius Mr. *Pascal*, than whom none perhaps had ever a clearer Discernment, and Apprehension of the Holy Scriptures, or with a more accurate Judgment evinc'd their Authority, and distinguish'd their Excellencies and Beauties. 'A *Messiah* was promis'd, says he, 'who should rescue Men from their *Enemies*; a *Messiah* is come, but to rescue 'Men from no other *Enemies* than their 'Sins. When *David* says, that the *Messiah* shall deliver the People from their 'Enemies, this by a carnal Expositor may 'be applied to the *Egyptians*, (or to the 'Babylonians, and other Nations,) And 'then I confess, I am at a loss to shew 'him, how the Prophecy has been fulfilled.

filled. Yet it may likewise be applied
 to Men's *Iniquities*, or Offences, since
 these, and not the *Egyptians*, (or any
 of those Nations,) are to be look'd
 upon as their real *Enemies*. But if in
 other Places he declares, as he does,
 (together with *Isaiah*, *Daniel*, &c.) that
 the *Messiah* shall deliver his People from
 their *Sins*, the Ambiguity is taken off,
 and the double Sense of *Enemies* reduc'd
 to the single Meaning of *Iniquities*. For
 if these latter were chiefly in his
 Thought, he might well express them
 by borrowing the Name of the former:
 but if his Mind was bent upon the
 former, it was impossible he should
 signify them under the Appellation of
 the latter.

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Which leads us to the

II. *Second Inquiry* propos'd from the
 Words of the Text, or how it seems rea-
 sonable to understand them in their con-
 stant and perpetual Sense.

And this I think we ought to pursue
 in a Method, which is the Reverse of
 what was but now observed. For, as
 the *Jews* might first interpret these Words
 in a *Temporal* Sense, though many of
 them did probably afterwards perceive
 their *Spiritual* Significancy; so *Christians*

Sermon should first understand them in a *Spiritual* Construction, and then reflect after what manner they will bear a *Temporal* Accommodation.

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As to the former Part, let us examine who are those *Spiritual* Enemies, out of whose Hands we hope to be deliver'd by Christ; by what means we are deliver'd from each in particular; and how in Respect of each we are put into a Capacity of *serving God without Fear*.

1. Our *Spiritual* Enemies are *Sin* and *Death*; and between them both, the *Tempter*, who engages us in the one, that he may lead us to the other. That they are so, appears from hence, because they are represented as the great Enemies of our Lord in his Kingdom, and the Enemies of the Prince are always the Enemies of the Subjects. Their especial Enmity to *Christ* is so manifest, that the Holy Scripture is wont to describe each of them, as setting up a Kingdom, to oppose and rival *his*. Thus the Apostle informs us, that by Adam's Transgression, *Sin* hath reigned unto *Death*; that is, in Opposition to *Grace*, which reigns by *Jesus Christ*, by him that knew no *Sin*. And when the same Apostle cautions us, *Let not Sin therefore reign in your mortal Bodies*; the Reason he gives is, because we are made free from it; are no longer Slaves to the Empire of *Sin*,

Rom. 5.

21.

6. 12.

Sin, but Freemen under the happy Government and mild Administration of Grace. Again, the *Tempter*, who was first banished out of Heaven for his Ambition, in affecting to be *like the most High*, is describ'd as having a Throne erected in the Place of his Banishment, whence he is styl'd the *Prince of this World*, in Opposition to our Blessed Lord, whose *Kingdom is not of this World*; the *Prince of the Power of the Air*, in Opposition to him, who has *all Power given him in Heaven and on Earth*: The *Spirit that worketh in the Children of Disobedience*; in Opposition to him, who by his Divine Spirit resides and rules in the Hearts of the Faithful: And the *Ruler of Darkness*; in Opposition to him whose is the *Kingdom of Light*. Lastly, *Death* is also said to have *reigned from Adam to Moses*, in Opposition to the *Second Adam*, in whom all are to be *made alive*; and through whom the Law of *Moses*, which, as the Apostle speaks, though *ordained unto Life*, was the *Occasion of Death*, is it self, as to the condemning Power of it, cancel'd and dead.

2. These are the Capital Foes, out of whose *Hands* we hope to be *deliver'd*. And as to the manner of our Deliverance from each, that must be determin'd according as their several Kingdoms are

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subdued and destroyed by the Kingdom of our Lord. He destroys the Dominion of Sin by the Power of his Grace; and
 Rom. 6.6. *so delivers us out of the Hand of that Enemy, which held us as its Slaves, that henceforth we should not serve Sin.* He destroys the Guilt of Sin by the Merit of his Satisfaction, and *so delivers us out of its Hand, which held us as its Debtors; cancelling the Obligation, and remitting the Imposition it laid upon us.* And thus, in the Prophet's Language, having
 Isaiah 53. *made his Soul an Offering for Sin, he divides the Portion with the Mighty, and the Spoil with the Strong.* Again, he has defeated and Broken the Kingdom of Satan, has *spoil'd Principalities and Powers, making a shew of them openly, and triumphing over them; and so has deliver'd us out of the Hands of that great Enemy of Mankind, the Prince of those Powers, as out of the Hands of a Tyrant and Usurper, who delights in Cruelty, and whose Royal Title is the Destroyer.* Lastly our Lord has *overcome Death, which held so universal and irresistible an Empire over all the Living.* He has already weakned its Power, and disarm'd it of its Sting, or Weapon; and the Remains, or Carcass of it, he will hereafter *swallow up in Victory.* Thus has he deliver'd us out of the

the Hands of this last Enemy, which held Sermon
us as Prisoners. He has *loosed the Pains,* XVI.
or Bands, of *Death,* for himself and for
us; and though we are still in some Re-
gard its Prisoners by a Necessity of Na-
ture, yet are we *Prisoners of Hope,* of
Hope in *Him,* who will *redeem us from*
Death, and ransom us from the Power of the ^{Hosea 13.}
Grave. ^{14.}

It is thus we are *deliver'd out of the*
Hands of these our Enemies;

Let us now,

III. *Thirdly,* Examine, how in Respect
of each of these we are put into a Capa-
city of *serving God without Fear.*

In general, the Apostle assures us,
that by our *Christian Profession,* we have ^{Rom. 8.}
not received the Spirit of Bondage again to ^{15.}
Fear, but of Liberty and of Love. In
particular, we are enabled to *serve God*
without Fear of Sin; because Forgiveness
of Sins is the Happy Promise of the
Gospel, *this is a faithful saying, that Jesus*
Christ came into the World to save Sinners;
and to save us if we were the *chief* of
Sinners, upon our endeavouring to stand
as high in the List and Order of Peni-
tents. In like manner we are enabled
to *serve God without Fear of the Tempter;*
because God *will not suffer us to be tempted* ^{1 Cor. 10.}
above ^{13.}

Sermon *above what we are able*; but, upon our
 XVI. Resistance and Patience, will *beat down*
 Satan under our Feet. In the last Place
 we are enabled to *serve God without Fear*
 of Death; because our Lord *the Prince of*
Life, hath deliver'd them who, through Fear
 of Death, were all their Life *subject to Bon-*
 dage. He was Dead and is alive again, and
 liveth for evermore, and has the Keys of
 Death, and of the Grave; and we are not
 to fear a Prison, of which he has the
 Key.

Heb. 11.

15.

Rev. 1. 18.

But then, as the Passion of Fear is in-
 different, and becomes Good or Evil by
 the Application, while we exclude a vi-
 tious Fear, we are oblig'd to admit that
 which is the Guard and Assistant of Vir-
 tue. The *Fear of God*, when truly en-
 tertain'd, and justly apply'd, is our Mea-
 sure and Standard in Respect of all other
 Fear. Thus, as to the Instances before
 us, we are not to fear the Condemnation
 of Sin, provided we fear the Commission
 of it, for this is a part of the Fear of God;
 we are not to fear the Malice of the Tem-
 pter, provided we fear the laying our
 selves open to his Assaults; for this like-
 wise the Fear of God supposes and de-
 mands: Nor are we to fear *Death*, as
 having in it any real Evil, provided we
 fear the being unprepar'd for its Ap-
 proach,

proach, or the meeting it an evil Disposition; because this also belongs to the Fear of God, in which we desire to live and die. The *serving God without* Fear, can never be the serving him without Reason, for that would bring us to the Contradiction of serving him without Religion. Indeed, the moderating and governing our Fear, is alike essential to Religious and Civil Wisdom, as that which contains us within the true and happy medium, between Profaneness and Superstition, between Presumption and Despair, between Rashness and Cowardice, between Folly in one Extreme, or in the other.

Having observed how in the Words of the Text, applied to us *Christians*, we are *first* and chiefly to regard the spiritual Meaning and Intention; let us briefly consider the other Part of the *second* Enquiry, that is after what Manner, and in what Proportion, they will bear a Temporal Accommodation.

2. Unless Men were divested of their Natural Constitutions, or supported by a very Extraordinary Measure of Supernatural and Divine Aid, it's certain that whatsoever is grievous to Nature, as Afflictions and Persecutions must be, will interrupt and incommode them, in the

Sermon the Exercise of their best and wisest Operations. St. Paul tells the *Corinthians*, he was with them in *Weakness and in Fear, and in much Trembling*. And elsewhere acknowledges, that when he came into *Macedonia*, his Spirit had no Rest, but he was troubled on every side; without were Fightings, and within were Fears. And well may we confess the same Infirmary, who should think our selves so much less entitled to the like Assistance and Support. It is evident therefore, that the *Fear*, even of *Temporal Enemies*, must render Men less easy and cheerful, in the Service of God, especially when the Publick and Solemn Performance of this Service shall happen to be in the Power, or at the Mercy, of those Enemies.

We find Holy *David*, in the time of his Flight and Banishment, expressing his ardent Desire of, and impatient longing after, *Jerusalem*, the Seat of Divine Worship, in which he had so often gone before the Multitude, and brought them forth into the House of God; that is, had himself led up the sacred Quire, and appear'd at the Head of their Devotions. We likewise, though by the Milder, and more agreeable Necessity of Business and Duty, not of Distress and Exile, are detain'd from our Sion, the City of our Solemnities, where

where we have so often made a part of the Religious Assembly, and according to the truest Propriety, *served God without Fear*; with all Advantage in the Place, and in the Persons: An Happiness to which some of you will quickly be restor'd, and which you will gladly use and improve. For the rest of us, though we are permitted to keep up some *Remembrance of Sion*, and to form some similitude of the *great Congregation*, yet is our good Privilege at present so unassur'd in Tenure, so imperfect in the Exercise, and so defective in the Instrument, that it seems too much like the secret and retir'd Worship in a Place of Captivity, or like the faint and dispirited Endeavour, of *singing the Lord's Song in a strange Land*. Indeed, the Security of our Religion at Home, and much more Abroad, at Present, as well as in Succession, depends in a great Measure, on the event of a yet continued War; which howsoever prosperous and glorious in, its Course, must be uncertain, while it is unfinished.

In these Circumstances, our natural *Fear* has some Connexion with our Religious; and great Reason we have to pray, that we may be *delivered* from our Secular Adversaries, as well as from our Spiritual.

Sermon XVI. Spiritual. Because the declar'd Enemies of our Nation, and of our Religion, are the same, whose Efforts, without the Divine Restraint and Interposition, might deprive us as of many Advantages, so of this which we esteem the chief, this Opportunity of our common or united Prayers. Now though in other Respects, there's a wide Difference between our praying for Spiritual and for Temporal Blessings, yet when there is such an intimate Alliance between them, we may with like Earnestness and Solitude, petition for both, and may hope for the like good Success of our Petitions.

Psal. 46. 1, &c. *God is our Refuge and Strength, a very present Help in time of Trouble; therefore will we not fear though the Earth be removed, and though the Mountains be carried into the midst of the Sea: Though the Waters thereof roar and be troubled, though the Mountains shake with the swelling thereof. There is a River, the Streams whereof shall make glad the City of God, and refresh the Holy Place of his Tabernacle.*

I have finished what was propos'd, towards the Explication and Use of the Text; and shall only recommend it to your farther Thoughts, in these two very obvious, and very short, Inferences from the whole.

1. First,

1. *First*, If our *Deliverance out of the Hands of our Temporal Enemies*, in Order to the *serving God without Fear*, was probably the Interpretation of the Text among those to whom it was first spoken, and may likewise be among us, in a subordinate and accommodated Sense; what Acknowledgments are due to the Instruments and Guardians of this Happiness, not only to Princes and Governors, but to those in Command and Authority under them; by whose Fidelity, Resolution and Conduct, private Men enjoy their Fortunes and Liberties, and Princes themselves maintain their Honour and their Safety? If, thro' *their* Protection and Encouragement we *serve God without Fear of our Enemies*, let us express a devout Fear, an earnest and affectionate Concern for *them* in the Service of God. Let us pray, that he would be pleased to guard their Persons from secret Treachery, and open Violence, and sudden Calamities, directing their wise Councils, and prospering their just Undertakings to his own Glory, the Advancement of the Gospel, the Honour of their Sovereign, and the Good of all Mankind.

2. *Secondly*,

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- v. 69. 2. Secondly, If the chief and never-failing Sense of this Expression in the Text, be the *Deliverance* from our Spiritual *Enemies*; what Thanks, what Gratitude, what Adoration, are we to pay to Almighty God, the only giver of Victory, who *hath raised up this mighty Salvation for us*? And, while he *grants unto us, that we may serve him without Fear*, how infinitely are we engag'd to serve him likewise, *in Holiness and Righteousness, all the Days of our Life*?

v. 75.

Which that we may all do, &c.

SER.

SERMON XVII.

A Funeral Sermon for Mr.
Thomas Dorman, Merchant.

ECCLES. VII. 1.

A good Name is better than precious Ointment ; and the Day of Death, than the Day of ones Birth.

THIS admirable Book, this divine Sermon of the Royal Inspir'd Preacher, consists chiefly of two Parts; the one, a Survey and Report of Humane Life, or of *all that is done under the Sun*, all the Cares and Business, the Studies and Enquiries, the Pleasures and Amusements of Men; the other,

A a

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ther, a set of wise Inferences or Conclusions, the Result of that exact Survey and elegant Report. The Words but now recited belong to the latter Order and Strain: They comprize in them two Propositions, the former asserting the Preference of Honour and Esteem, to the finest and richest Odors, or most exquisite Perfumes; The latter affirming the Advantage and Pre-eminence of our Decease, above our Nativity: *A good Name is better than precious Ointment, and the Day of Death, than the Day of ones Birth.*

Not to detain you with the Opinions of several Interpreters, I presume the Intention of the wise King in these Words, is to declare, That the true Happiness of Man commences at his going out of this World, rather than at his coming into it. Agreeably to which, I conceive he uses the first part of the Text to bring on the second with more Advantage; the Grace and Beauty of one Comparison, recommending the special Weight and Force of the other. And thus the former Expression, as I take it, is not design'd in an extended and general, but in a limited and peculiar Meaning, to give it this Connection with the latter. By a *good Name*, is meant a good Name after

after Death, a sweet and grateful Memory; and by *precious Ointment*, that more particularly with which, among the *Eastern Nations*, as, after their Example, in *Greece* and *Italy*, they embalm'd the Bodies for the Funeral, or preserv'd them in the Grave. That such a Dependence between the parts of the Text, improves the Elegance of the whole, will I think appear from a bare Repetition: *A good Name is better than precious Ointment; and the Day of Death, than the Day of ones Birth.*

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In the following Discourse, I shall offer some Remarks towards the illustrating, and confirming, each Proposition, or Assertion.

I. I shall endeavour to illustrate and confirm the former of the two Propositions: *A good Name is better than precious Ointment.*

The things here compar'd, if taken in general, have been so copiously, and accurately pursued, by a most judicious and venerable Writer, that any Attempt in the same way seems to be far superseded. For which Reason, I am the more inclin'd to take another Track, such as is favour'd and pointed out by the Interpretation above given. Ac-

Bp. Sarr-
derfon

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cordingly, I am not to lay so much stress upon this first Comparison, which is less disputed, and which I suppose to have been intended as a fine manner of introducing the second: Nor am I to consider at present, what is here implied, the acquiring or keeping of *a good Name*, but what seems here rather to be expressed, the transmitting it after us; or not the *good Name* of the *Living*, but of the *Dead*. The Worth and Excellency of which, will become especially Evident from three Considerations.

1. That it adds a Lustre and Commendation to all the Good, which the Person did in his Life, or at his Decease.
 2. That it engages and animates others to an Imitation of those good Deeds; or to *go and do likewise*.
 3. That it is honour'd with the peculiar Acceptance and Approbation, of *Almighty God*.
1. *First*, The leaving or transmitting *a good Name after Death*, adds a Lustre and Commendation to all the Good, which the Person did in his Life, or at his Decease.

For

For by acknowledging his Reputation Sermon
 after its last Proof and Trial, we give XVII.
 him of *the Fruits of his Hands*, and make
 his *own Works praise him in the Gate*. By
 this we declare our Sentiments, that he
 proceeded upon noble Views and Mo-
 tives truly Honourable; that the Good
 he did was the effect of Principle, not of
 Design, nor was more remarkable for
 the Substance or Matter of it, than for
 the sincere Intention and unaffected Man-
 ner of doing it; that he did it according
 to the Apostle's Caution, *not grudgingly* 2 Cor. 9.
or of Necessity, but in Compliance with
 the Apostle's Precepts; *He that giveth*, Rom. 12.
let him do it with Simplicity, *he that ruleth* 8.
with Diligence, *he that sheweth Mercy with*
Cheerfulness.

Whereas, if a Man abounded in secu-
 lar and splendid Advantages; if he like-
 wise employed them in the best Service,
 that of God and his Country, it might
 yet appear, especially at his leaving the
 World, when every Disguise is wont to
 fall off, that he acted upon Motives, ra-
 ther Temporal than Spiritual, rather
 Politic than Moral, or *Christian*; in *Love*
of the Praise of Men, *more than* that of
God; with a Mixture of Vanity and
 Pride, or some other way in pursuit of a
 great Name, rather than a good One.

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And then, how would any Allay of this Kind, as more or less considerable, obscure and stain his Glory, spoil and corrupt his otherwise valuable Remembrance? It is a known Expression and Similitude in another Place of this wise Book, *dead Flies cause the Ointment of the Apothecary, (or the Essence of the Perfumer,) to cast forth a stinking Savour; so doth a little Folly him that is in Reputation for Wisdom and Honour.* Thus, in the Comparison or Allusion of the Text, the Substance of good and worthy Actions, is in the Place of the Oil or Balsam, shed and diffus'd upon those about us: But the Sincerity and Heartiness, the Candor and Humanity, of him that doeth them, is the better Odour and Perfume, which makes them please, which propagates all around their delicious Frangency, and charming Sweetness. Which leads,

2. To the *Second* Argument, evincing the Worth and Excellence of a Man's *good Name after Death*, that it engages and animates others, to an Imitation of his good Deeds, or to *go and do likewise*.

For it is not the Ointment, but the Fragrance, not the Essence, but the Odor, which is especially agreeable, and of which when we receive a grateful Perception from others, we wish likewise
our

our selves to overflow, and to render our *Sermon*
 own *Name*, sweet and *precious* among *XVII.*
 Men.

Though Virtue in its self has Charms, and is *altogether lovely*, yet still the Credit and Esteem attending it, and the sweet Memorial that follows it, endear it the more to our Affection, and by Consequence to our Choice.

When it is present, Men take Example at it, and when it is gone they desire it. This vehement Desire, this quick Sense of our Loss and Want, *when it is gone*, brings fresh to us the *Odour* of its Excellence, and calls upon us yet *to take Example at it.*

The old *Romans*, those polite and brave Inhabitants of these Countries, among their Admonitions and Encouragements to Virtue, had a special Regard to the Pictures and Statues of their Ancestors, and deceased Friends; each of which they looked upon, either as a speaking Figure, or a silent Instructor. And however short and imperfect they were in their Notions, both of Virtue and of Glory yet this they well concluded, that the Remembrance of honest and gallant Actions, incited Men to transcribe, and copy from such Originals; and consequently, that whatsoever reviv'd the Im-

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Salust B.

Jugurth.

pression, reinforc'd their Incitement. It is thus one of their finest Historians, has explain'd their Sense: *I have often heard (says he) that Fabius Maximus, and Scipio, and other great Men of our Nation, were wont to say, they could not look upon the Images, and Pictures of their Ancestors, without having their Mind vehemently inflam'd with the Love of Virtue: Not that the Wax or Figure had such an Efficacy in it self, but because the Memory of past Achievements enkindled and increas'd this Fire, in the Breasts of brave Men, and would not suffer it to be quenched or slack'd, till their own Virtue had equal'd the Praise and Glory of those whom they admir'd.*

Indeed when the Object, or Aim of it is good and commendable, Emulation, or Ambition, cannot burn too strong, or flame too high. And scarce any thing more invigorates or exalts it, than the just Praises of distinguished Worth; especially when remov'd from the Eye of Jealousy, and out of the reach of Envy, and surviving only in Memory and Esteem. Who is there of an ingenuous Temper, and excellent Spirit, that does not find himself rais'd to great Resolutions, and worthy Designs, upon hearing an affectionate Commemoration of famous Men; such as the
wise

wife Son of *Sirach*, has bestowed upon those of his own Nation and Religion? Sermon XVII.

Not only *Men renowned for their Power and Dignity, their Learning and Eloquence, their Counsels and Administrations*; but for their great Possessions and good Dispositions; *Rich Men furnished with Ability, living peaceably in their Habitations*: All these (says he) were honour'd in their Generations, and were the Glory of their Times. There be of them that have left behind them a Name, that their Praises might be reported: And some there be which have no Memorial, who, in this Respect, are perished, as though they had never been, and become as though they had never been born, &c. But these were merciful Men, whose Righteousness hath not been forgotten. Their Bodies are buried in Peace, but their Name liveth for evermore. These are some masterly Strokes of his general Panegyric; and when he comes to particulars, there are two Characters in the Number, very eminent both, and very amiable, which you may observe to be adorned with this Similitude of the Text: *The Remembrance of Josias, is like the Composition of the Perfume, made by the Art of the Apothecary; it is as sweet as Honey in all Mouths, and as Musick at a Banquet of Wine. Simon the Son of Onias, he was as the Flower of Roses in the Spring, — as Lilies*
by

Sermon *by the Rivers of Waters, and as the Branches*
 XVII. *of the Frankincense-Tree, in the Time of*
Summer, as Fire and Incense in the Censer.

3. The *Third* Argument, by which I would prove the Worth and Excellence of a good Name after Death, is that it's honour'd with the peculiar Acceptance and Approbation of *Almighty God*.

I am sensible it is not the Testimony of a Heathen Author, nor that of a *Jewish* Writer uninspir'd, which must give the full Weight to the Subject we are now considering. But in this Regard both are available, and for this purpose they have been alledg'd, to shew the natural Force of a good Name, towards the rendring others Good; to prove that the Commendation of Merit is one of the most powerful, as well as most agreeable Lessons of doing worthily; that the seeds of Virtue sown in one Age, water'd and cherished by Honour and good Report, spring up in succeeding Times, and bring forth after their Kind, and enrich Posterity with their abundant Product and Increase. Now, since it is only the Blessing of Heaven, that can prosper the Seed sown, and only God that giveth the Increase; if the Humane Testimonies but now recited can be strengthened by Divine Authority, not only this *third* Argument

ment will be made good, but both the preceding invincibly confirm'd. For, inas-
much as the Holy Scripture, which pro-
mises *Eternal Life*, or the *Honour and Glory of Immortality*, as the Reward of *well doing*, proposes likewise Esteem and Repute in this World, or among the Generations to come, (*the Memory of the Just is Blessed, the Righteous shall be had in everlasting Remembrance*;) Hence it's manifest, that the latter Motive is design'd for the Encouragement of the Living, not strictly for the Retribution of the Dead; except that the more these shall encourage, (and by their Example or Benefactions, they may always encourage) Piety and Charity upon Earth, the greater we conceive shall be their Reward in Heaven: *God is not unrighteous to forget their Work and Labour of Love*, who in their Life *have ministred* to his Service, and even after Death, may be said yet to Minister.

It might seem a very bold Figure that ^{Judg. 9.} of Jotham, in his Parable of the Trees: ^{13.} *The Vine said unto them, shall I leave my Wine, which cheereth God and Man?* But that it is softned and mitigated by the other Expression: *The Olive-Tree said un-^{v. 9.} to them, should I leave my Fatness, where- with by me they Honour God and Man.*

For

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XVII.

For this Phrase gives the Key to that, and shews that both are to be understood, as alluding to the Offerings of Oyl and Wine appointed by the *Jewish* Law, to which were added those of Gums and Spices, and sweet Odours, burnt together upon the Altar of Incense. Now as these were only the Types and Figures of Moral Duty, without which God declares by his Prophet, that *Oblations* were *vain*, and *Incense an Abomination unto him*; so to these have especially succeeded in the purer *Christian* Worship, the Offices of Charity and Devotion, Mercy and Compassion, and *with such Sacrifices God is well pleas'd*. The better pleas'd, because good Actions remembred, and as it were continued, in a good Name, seem still to communicate their Goodness; and as it was order'd in the *Levitical* Law, that the Incense should be perpetual, and that the *Cloud* of it should *cover the Mercy Seat*, so these come up perpetually with Acceptance before God, who will have Obedience, and not Offerings, *Mercy and not Sacrifice*. But still we are to acknowledge, that our Actions, our Characters, and even our Persons, are only *made accepted in the Beloved*, are only well pleasing to God in *Christ, who hath loved us, and given himself for us an Offering,*
and

Ephes. 5.
2.

and a Sacrifice to God, for a sweet smelling Savour. Sermon XVII.

I shall conclude this Part, with what ought not to be omitted, the History of the Pious and Penitent Mary, who in so humble and devout a Manner, pouring on our Lord the precious Ointment, and as it were *beforehand anointing his Body* Matth. 26. *to the Burial,* receiv'd that noble Promise, that *wheresoever the Gospel should be preach'd in the whole World, there also this good Deed that she had done, should be told for a Memorial of her.* And hath not this been actually verify'd? Hath not the whole World been filled with the Odour of the Ointment? As much, then, as this Universal and Everlasting Memorial, is more Excellent than the Gift that occasion'd it; so much a *good Name is better than precious Ointment.*

And hence I may not unfitly proceed to the other part of my Design, to illustrate and confirm the

II. *Second Proposition in the Text;* That *the Day of Death, is better than the Day of ones Birth,* which I shall consider the more briefly, yet, with a stricter and more special Regard to the Comparison: This indeed being the most contested Point, or having the greatest Appearance

Sermon pearance of a hard saying, a Paradox to
XVII. secular Judgment and Opinion.

We must own, that neither Religion nor Reason, will justifie us in such a Contemplation of Death, as might incapacitate us for the Business of Life, render us uneasy in our selves, unacceptable to our Friends, useless to the World, and even dead while we live. The wise King and inspir'd Preacher, does not in these Words authorize us to curse the Day of our Birth, or to anticipate that of our Death, but he would engage us to set one of them against the other, to give each its proper Turn in our Thoughts; seriously to weigh and examine, both in their Design and Consequences and then to fix the Preference, or to acknowledge upon the whole, that *the Day of Death, is better than the Day of ones Birth.* And that 'tis really so, upon a just Balance, and in the last Event or Resort, will, I presume, be manifest from these two obvious Reflections:

1. That *the Day of Death*, sets us free from those Labours and Troubles, to which by *the Day of our Birth*, we were expos'd.

2. That

2. That *the Day of Death* admits, and introduces us to that happy State, for which at *the Day of our Birth*, we were design'd. Sermon XVII.

1. The Day of Death sets us free from those Labours and Troubles, to which by the Day of our Birth we were expos'd.

If all the History and Experience of Humane Life, be but one Proof by large Induction, that *Man is born to Trouble*, and that Death alone gives him a Discharge, then, as much as Weariness and Painfulness yield to Ease and Repose, as much as the Haven is preferable to the Voyage, the Victory more pleasing than the Engagement, so much *the Day of Death is better than the Day of ones Birth*. And you may have read, that in the Primitive Church, the Anniversary of a Martyr, a Confessor, or other eminently Holy Person, the Day on which respectively they ended their Services or Sufferings, was styl'd *the Day of their Nativity*, their new and better Birth-Day, the Morning of Everlasting-Life.

Indeed, under the Obscurities of unenlightned Reason, and even imperfect Revela-

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Revelation, this Morning was not so easily to be discover'd, or so surely to be depended upon as Serene and Auspicious: Mankind, before *the Day spring from on high*, before a wiser and greater than Solomon, was their Instructor and Deliverer, lay not only *in Darkness*, but *in the shadow of Death*, and *through Fear of Death*, (as dreading even that Release,) were all their Life subject to Bondage. But Christ, the Power of God, and the Wisdom of God, the Mighty Prince of Life, the Lord our Strength and our Redeemer, has made us free indeed, and has not only himself overcome Death; but, what if possible is greater yet, and more illustrious, hath given us the Victory.

2. For Secondly, *The Day of Death*, admits and introduces us into that Happy State, for which at the *Day of our Birth*, we were design'd.

Though not by Fate and Necessity, yet in the methods of Natural and Spiritual Providence, the End of our Days may be said to depend on their Beginning. Every one of us is, at our Birth, design'd, and at our Baptism initiated, and declar'd, *a Child of God, and an Inheritor of the Kingdom of Heaven*: Yet upon Condition, that as Time and Ability permit, we do the Will of our Father, and imitate

tate the Example of our Lord, and truly lead the Life of *Christians*, which alone can ensure a *Christian* Death, or that Hope of our Inheritance which the Veil and Darkness of Nature hide from our present View. Thus the Argument we are considering, has an intimate Connection with the former, as to be crown'd, is better than to strive; as to receive the Name and Reward of Conquerors, is better than to be anointed for the Combat; and, as the Toil and Travail of the Race, is swallowed up in the Enjoyment of the Prize.

Among the great and affectionate Sentences of Holy Scripture, which the Wisdom of the Church, has inserted in her Office for the Burial of the Dead; there is a Passage of the *Revelation*, in which *St. John*, with especial Solemnity and Majesty, by a *Voice from Heaven*, and the Testimony of the *Holy Spirit*, by two immutable and infallible Things, has joyn'd together the Force of both the Reasons here insisted on, to confirm this second Proposition of the Text: *I heard a Voice from Heaven saying, write, from hence-* Rev. 14.
forth blessed are the Dead which die in the 13.
Lord, even so saith the Spirit, for they rest
from their Labours, and their Works do fol-
low them. That they rest from their Labours;

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is in it self but-a Negative Felicity; besides that the Discharge of Death, is in some Measure dreadful, even when desirable. But, that *their Works do follow them*, this is a real and positive Blessedness, this is Life and Immortality, the Portion of them that *die in the Lord*, the *Crown of Righteousness*, and the *Weight of Glory*. If they barely *rested from their Labours*, their Labour would to themselves be fruitless and ineffectual; they would have *labour'd in Vain*, and *spent their Strength for Nought*. But, that they are followed by the Recompence of their Works and Labour, and Service, this is the Happy Demonstration that they did not, that indeed they could not, *serve God for Nought*, and that their Labour was not *in vain in the Lord*.

Let us now praise famous Men, *them that have left a Name behind them*, that their Praises might be reported; or so, that their Praises ought to be reported; intimating our Duty, and not their Design: One especially, who was distinguished among the *rich Men*, furnished with Ability, living peaceably in their Habitations: One who was himself a considerable Part of that Goodly and Pleasant Sight, which the Psalmist so finely compares to the precious Ointment: One who was not only beloved

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loved by, and a Lover of, his Nation, but had also a *good Report of them that are without*: One whose many worthy Qualities rendered his Age more venerable, and will preserve his Memory grateful and precious hereafter: One whose Humanity to Strangers, his Kindness to his Partners and Relations; and above all, his large Munificence, to the Pious and Charitable Funds in his Native City, have we hope already made the Day of his Death, better than the Day of his Birth: One, of whose plain Integrity and hearty Civility, you have been longer Witnesses, and are better Judges: One whose Patience and Resignation, Penitence and Devotion, I may testify, without seeming to proclaim.

But, as upon the first hearing of the Words, I believe you did not more generally agree, in applying the latter part to our last mournful Office, than the former part to the Person and Subject of it; So I conclude with wishing, that all who hear me this Day, may at length find their Account in both the Parts of the Text; may have a good Name and a good End; may survive in Honour among others, after they are remov'd to Happiness themselves. Only, in this may they differ from our deceas'd

B b 2

Brother

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XVII.

Brother and Friend, that, if it be the Divine Pleasure, the Day of their Death may happen in the Land of their Nativity, after a recess from Cares and Business, with the Attendance of kind Relations, and excellent Ministers, with the greater Opportunities of temporal Advice, and, above all with the greater Advantages of Spiritual Assistance.

S E R-

SERMON XVIII.

On Occasion of the Death
of Dr. *Creed*, and Mr. *Wase*,
Fellows of C. C. C. Oxon.

2 S A M. I. 23.

*They were lovely and pleasant in their
Lives, and in their Death they were
not divided.*

IT is a Rule of Humane Nature and
Reason, confirm'd by Divine Reve-
lation, that in the same *Body*, not
only Natural, but Sacred or Civil; if *one*
Member suffer, all the Members should suffer
with it: How much less, if all the other

B b 3

Members

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Members suffer, is any one excus'd, or exempted, from suffering with them?

In that learned Collegiate Society of which, though unworthy, I have the Honour to be a Member, it hath pleased God to call away, in a very short Space one after the other, two Excellent Persons truly worthy of it, and whom *he proved and found them worthy for himself.*

I do but too well conceive, how the double loss is felt and regretted by that Ingenious and Virtuous Company: And am sensible, that no Distance of Place, or Time, can, or ought, to hinder me from taking a Part in their Loss, and in their Grief.

Nor am I less persuaded, that the National Society here assembled, (to which likewise I think my self Happy in a Relation,) will indulge me in this Grief, and in this Expression of it: Or, that as I have ever accounted your Losses my own, so, with mutual Kindness, you will esteem mine, in some sort, to be yours.

In which Confidence I have design'd, at so short and sad a Warning, to pay at least this unequal Tribute, to the Memory of my Deceased Friends: And not without some Use and Advantage to the present

present Audience, to all of us who are here alive this Day.

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As most of you were Strangers to their Persons, give me leave to inform you of their Worth; Let me introduce you too late into their Acquaintance; or not too late, since we may yet profit by their Example. Permit me to speak of them in so brief and incomplete a Manner, as may seem at once to become my Infirmary, and their Modesty; to attempt so far their Character, as to justify my Concern; or only to declare,—

I. That *they were Lovely and Pleasant in their Lives*: And,

II. That, *in their Death they were not divided*: And then to add some Uses and Inferences, as I but now propos'd.

I. *First, They were lovely and pleasant in their Lives*; a Phrase which, if it had needed any Comment, I once explain'd to you, when I apply'd another Part of this fine Lamentation to another mournful Subject and Occasion; to a Person, who was an Honour to the *Sword*, as these were to the *Gown*. I then observed, that by *Lovely and pleasant*, (or *Lovely*

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and Sweet) was meant Kind and Affable, and obliging, Modest, Civil, and Prudently good Natur'd. Indeed the Persons who are now justly lamented, were thus adorn'd and accomplished. They were Masters of the truly sociable Virtues, and of the Arts of pleasing in Conversation. Their *Sweetness of the Lips* was indeed such, as the wise King saith *increaseth Learning*. They possess'd that Benignity of Temper, that Easiness of Address, that Cheerfulness of Wit and Humour, which have such a Power in winning the Hearts and Souls of Men, and which are able, above all things, to take off some of the most usual Prejudices, conceived either against Learning or Piety.

Hence they were not only endear'd to each other in virtuous Familiarity from their Youth, (so as in this Respect to resemble *David* and *Jonathan*, rather than *Saul* and *Jonathan*,) but the same fair Qualities soon recommended them to the Acquaintance of Persons of all Orders, distinguished in Parts and Merit. Almost every one desir'd to be the third Person in their Friendship, and many a one obtain'd his Wish, without lessening their mutual Intimacy, or stricter Alliance between themselves; and without their offending others by too partial a
 Prese-

Preference, or too invidious an Exclusion. Sermon XVIII.

Tho' their Circumstances and Choice confin'd them, for the most Part, to the studious Retirement, in which they were placed, yet their Light extended much farther; and as they were generally esteem'd in the University, so were they not unknown or unacceptable to other chief Places of the Kingdom. Thus having read Men, as well as Books, and been conversant with Greatness, as well as Privacy, they join'd to their Study and Speculation, a just Knowledge of the World, or of Humane Affairs; that is, to know *there is no good in them, but for a Man to rejoyce and do good in his Life*: Nothing that gratifies an ingenuous Mind, but

Honour and Friendship, and the generous Scorn Of Things for which we were not Born.

You seem already to allow, that they answer'd this Expression of the Royal Mourner in the Text, that *they were lovely and pleasant in their Lives.*

But you know the great Apostle, famous for endeavouring to *please all Men*, has fixed the Terms and Measures of Pleasing, in that Noble Scale; *whatsoever things*

Sermon XVIII. *things are true, whatsoever things are Honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good Report; as of the same Kindred or Alliance, and things which ought to be inseparable. And so they were in our Friends: For I now begin to call them yours; besides that, you have formerly heard their Praise and good Report from better Judges, and upon more agreeable Occasions.*

They were Men of good Principles without Violence, and of a good Life, without Ostentation: Each was Eminent in his respective Profession: The one was a judicious, experienced and charitable Physician: The other was an eloquent and exemplary Divine, and therefore doubly Eloquent. Indeed, each had a happy Talent in Politer Letters, or in the Arts of Humanity, which serve for the brightning of more solid Truth or Knowledge, and the making it appear more lovely and pleasant.

They were joint Promoters of the Honour and Interest of that *House of Learning*: Zealous of enlarging and beautifying its Edifices, of preserving and improving its Revenues, and, under the Incomparable Governor of it, were themselves its special Ornaments and Supports.

ports. One of them, according to his superior Fortune, will be reckon'd among our Benefactors. Both were assiduous in the most valuable and lasting Benefaction, the continuing the Discipline and good Order of the Society, in which it has ever excell'd, and the encouraging of younger Students, who, after having been train'd up by them to a good Proficiency in Learned Sciences, and Honourable Attainments, should be fit to succeed them. For as they were *lovely and pleasant in their Lives*, so

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II. *Secondly, In their Death they were not divided.*

It is thus I think I may accommodate the Phrase, to these good and *merciful Men*, who were *taken away*, at so small a Distance, as that of a few Weeks. Both in the Vigor of their Age, which would have been *lovely and pleasant* even in its Decay: First the Affectionate Divine, as if he would shew the Fruits and Benefits of his Profession, and would invite his Friend to partake of them by following him: Then the beloved Physician, as if he had spent in Vain, all the Powers and Remedies of his own Art upon his Friend, and had nothing left to do, but to accept his Invitation to a State, where
there

Sermon there is *no more Sickness, nor Pain, nor*
 XVIII. *Death.*

And thus have we a new and mournful Instance, added to those in History and Memory, that some of the best Souls, and most ally'd to each other, have sometimes a secret Charm and mutual Attraction, engaging them not to live divided, but to hasten their Meeting in stricter Embraces, and their Commencement of a nobler Friendship.

But if their respective Decease, happened with in so short an Interval, the Report of it here had scarce any : As Afflictions seldom come single, this doubly afflicted Stroke reach'd me at once, and I seem'd to be *depriv'd of them both in one Day.*

I should have little Tenderness, or should even be void of Affection, if such a combin'd Force had no Impression upon me : I wish the Impression well improv'd, may be for the better to me, as I believe the Cause of it is to them.

I speak with Submission, not with Complaint, and as more thankful for my Friends that survive, than as disquieted for those who are *gone*, and are *desir'd*. Nor would I seem to repine at their Happiness, by aggravating my
 own

own Misfortune, or to injure their Praise by overstraining it.

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Indeed, among our frequent Losses in Persons of the Highest Quality and Station, Zealous Patriots, *Wise Councillors*, and *Eloquent Orators*, *Leaders of the People*, and Kinsmen of the Throne, among the late Illustrious Instances of Mortality, it might be thought a mean Officiousness, and Narrowness of Design, to dwell too long upon Private Persons, though of Generous and Publick Spirits.

Yet as in Regard to *those*, we have not omitted our Duty of Commemoration and Condolence, so we might begin that solemn Duty again, and too appositely extend the Text to them all.

And as for *these* to whom I have more immediately and peculiarly applied it, unless you think I can be forgetful of your selves, you will commend my grateful Remembrance of them, and of the good Society in which I enjoyed their Kindness. To which, if, after the full Establishment of our Sacred Privilege here, it shall please God to give me *Opportunity of Retarning*, I shall find that among so many Worthy and useful Persons, and obliging Friends, these are still wanted,
and

Sermon and shall have a very sensible Allay to the
XVIII. Pleasure of my Return.

At least, you will bear with me in what I have attempted on this Occasion, if now by subjoining a few Inferences, I shew that 'tis not altogether Foreign to any of us, but improveable to the Use and Advantage of the present Audience.

1. A Discourse of this Nature, did in the preparing of it, not only exercise my late uneasy Thoughts, but relieve them: And some Relief, if perhaps some Uneasiness, it may likewise give you in the Hearing it. The very Mention of Friends, who have obtain'd the Blessing of a *Christian* Dissolution, and who *rest from their Labours*, is an Argument full of *Christian* Hope; and we may say of it in some Degree, even when the most inaccurately handled, as the Apostle doth, who has treated it, in its Height and Perfection: *Wherefore comfort ye one another with these Words.*

I hope I am not *ambitiosus in malis*, vain or ambitious in Misfortunes, nor unaccountably fond of a Melancholy Theme: Yet it is happy when this likewise affords us Words of Comfort. I am not willingly the Messenger or Publisher; much less am I the Foreboder, of ill Accidents to any of us. But it is a Part of
my

my Office, and Charge, to arm you, and my self, against the Adversities, that are common unto Men, and to exhort you *not to be afraid of evil Tidings*, by taking the truest Precaution, the surest Guard and Defence, the *having your Hearts fixed trusting in God*; who never leaves us nor forsakes us, though our Lovers and Friends he thus putteth away from us, and hideth our Acquaintance out of our Sight.—They were Lovely and Pleasant in their Lives, and in their Deaths they were not divided.

2. I shall be allowed to take this Occasion of confirming your Respect, for the Famous Universities of your Native Land, those fair Seats of Letters and Graces, those pure Fountains of Knowledge and Manners; *those most renowned Habitations, where through the Goodness of Almighty God, all commendable Arts and Sciences, are with exceeding great Industry hitherto (and so may they forever continue) studied, proceeded in and profess'd.* I say, of confirming your Respect, because I would believe it is already commenc'd and engag'd. I see with Pleasure, several Gentlemen amongst you, who have either been themselves, or have had a Father, an Unkle, a Brother, a Nephew, or some other near Relation educated there;

Sermon there; an Ornament to them, a Credit
XVIII. and a Blessing to your Family.

~~~~~ You know these *Mercaturæ bonarum artium*, these Marts of good Learning, are of Essential Importance at Home, to the Constitution in Church and State. You perceive the good Influence they have had on the younger Nobility and Gentry, who travel Abroad; and whose Improvements are intended in Defence of that Constitution.

By your own Observations in Traveling, you well discern how a *College* differs from a *Convent* or a *Cloyster*; and how not only either *English* University, but almost any one Collegiate Foundation in either, exceeds in Order, Elegance, Maintenance and Government, any of the Places honour'd with the Name of Universities in Foreign States and Kingdoms: I shall not need to insist upon their greatest and most manifest Superiority, that in Religion and Learning, of which Advantages the latter is acknowledged in this, and all other Civil Nations, and may, in the good time of God's Providence, make way for the Acknowledgment of the former.

If in some Regards they have their Disadvantages likewise, (for so have all Communities, so has every Method of Life,)

Life,) yet these are so well compensated, Sermon XVIII.  
or so much over balanc'd, as by you, and  
all equal Judges to be looked upon with  
Favour.

I may therefore assure my self, you will not be mov'd from your good Opinion of those Venerable Bodies, either by the unjust Aspersions cast upon them in general, or by the real Faults and Indiscretions of any particular Member.

For my self, if I cannot add any thing to their Reputation, I would not to their Reproach. It was my Duty, and has been my Endeavour, to vindicate them here, rather by my Behaviour, than by my Apology. If your Candor has made you willing to find some marks of their Diligence and Obedience, and Quietness in me, your Justice will observe the Proofs of their Capacity, Prudence and Agreeableness in others; in others like these, who *were lovely and pleasant in their Lives, and in their Death were not divided.* Which may admonish us,

3dly. and lastly, That the especial Use we should make of our Loss in such Persons is to lessen it by our Imitation of them; to raise our Desire, our Ambition, our earnest Study and Endeavour, of obtaining this fair Character, or of  
Cc being



Sermon being *lovely and pleasant* in our *Lives*. For  
 XVIII. unless we are for our selves, who is there,  
 ~~~~~ what is there, in Life, that will be so to  
 us?

Let Nature, and Observation, and Affliction teach us, that Life is a vain Thing, a vain Name, without Friendship, and Friendship without Honour, and Honour without Virtue, and Virtue without Piety, and Piety without Charity. Let us be convinced by Reason, by Religion, and by Experience, that there is no greater Joy or Pleasure, than that of doing Kindnesses, except that of forgiving Diskindnesses.

Had you heard the charming Preacher, whom I must hear no more, had you heard him, as I have done, on that lovely Text, *Charity suffereth long and is kind*, with that fineness of Reason, and Beauty of style, and sweetness of Voice, and modesty of Countenance, and propriety of Gesture: You would have said *Charity* spoke by his Mouth, and that the Queen of Graces and Virtues, had chosen a fit Orator and Representative.

Yet in some Respect, such a Person being dead yet speaketh; his Name is as Ointment (or Odor) poured forth, and drawing us to run after him, in the true
 ways

ways of Pleasantness, those of Wisdom, Innocence, and Love.

And since, as his bosom Friend, his Companion in Life and Death, so we likewise are certainly to follow him, and how soon we know not, in the rough, yet common way of our frail and mortal Life; upon this serious View, Death it self preaches Peace, preaches it somewhat rudely indeed, and disagreeably, but will be heard: *Remember thy End, and let Enmity cease: Remember Corruption and the Grave, and abide in the Commandments.*

Our attending to, and practising this severer Lesson, will help to conquer at once our natural Resentment, and natural Reluctance, and so to smooth our last Passage. Peace with God, with our selves, with our Friends, with our Enemies, will entitle us to Peace at our latter End. And whensoever this shall happen, (for a few Years, or the many which I wish you all, make no great Difference) yet having been thus *lovely and pleasant in our Lives*, we shall after our *Deaths*; that, is according to the noblest and happiest Sense, *in our Death*, be *not divided*.

For, that I may conclude with a suitable Remark, it seems very easy and na-

Sermon tural; to enlarge this Expression of the
 XVIII. Text, to all those, who at any time, in
 any Place, have departed this Life, in the
 Faith and Fear of God, and in the Love
 of him, and of one another: To all the
 brighter Cloud of Witnesses, with which
 at present we are encompassed, and
 which we hope hereafter to increase; if
 in the mean time we *faint not*, neither
 are *weary in Well-doing*, but *run with Pati-*
ence, and even with Pleasure, *the Race*
which is set before us.

And indeed, *cur non properamus & cur-*
rimus ut patriam nostram videre possimus!
Magnus illic Charorum numerus expectat;
frequens nos & copiosa turba desiderat, jam
de sua Incolumitate secura, adhuc de nostrâ
salute sollicita. 'Why do we not hasten,
 ' why do we not run, says the good Fa-
 ' ther, that we may have the Sight of our
 ' true Country? a great Train of our
 ' dearest Friends expect us there; a nu-
 ' merous and goodly Company desire
 ' our coming, secure of their own Happi-
 ' ness, and solicitous for ours.

Of their Solitude for our Salvation,
 as we cannot doubt in general, so we
 have not receiv'd, and therefore cannot
 declare, any thing particularly. But this
 Imperfection of our Knowledge, should
 increase, excite and quicken, our own
 Solitude

Solicitude in Practice, that we likewise **Sermon**
 may finally be secure, or so run as to ob- **XVIII.**
 tain: That *when Christ, who is our Life*
shall appear, we also may appear with him,
and with them; that we all may be made
perfect in one, and that God may be all in
all.

‘ Almighty God, who hast knit toge-
 ‘ ther thine Elect, in one Commu-
 ‘ nion and Fellowship, in the my-
 ‘ stical Body of thy Son Jesus Christ;
 ‘ grant us Grace, so to follow thy
 ‘ faithful Servants, in all Virtuous
 ‘ and Godly Living, that we may
 ‘ come to those unspeakable Joys,
 ‘ which thou hast prepar’d for them
 ‘ that unfeignedly love thee, thro’
 ‘ Jesus Christ our Lord: Who by
 ‘ his Death, has destroyed Death,
 ‘ and by his rising to Life again,
 ‘ hath restored to us Everlasting
 ‘ Life. *Amen.*

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SERMON XIX.

A Farewell Sermon.

GENESIS XXVIII. 20, 21.

*Jacob vowed a Vow, saying, If God will
be with me, and will keep me in this Way
that I go, and will give me Bread to
eat, and Raiment to put on ;*

*So that I come again to my Father's House
in Peace : Then shall the Lord be my
God.*

THat Part of the Old Testament,
which the Church hath appoin-
ted to entertain, and instruct us
at this Season, is chiefly the Narrative
of the Travels and Adventures, the

Cc 4

Speeches

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Speeches and Actions of the Holy Patriarch, as reported by so ancient, so great and venerable a Writer, the inspir'd Law-giver, Prophet and Historian. In the Series of which Report, you observe such a beautiful and noble Simplicity, so fine a Picture of the Plain and Primitive, and natural way of Living; so just and so tender Expressions of the several Passions of Nature, and the various Events of Life; that you cannot but have read, or heard it, with great Delight and Complacency, and therefore with the greater Advantage and Improvement. Especially when you consider how the Piece is adorn'd and heightned, by a continued Scene of immediate and visible Providence, or Divine Interposál; so as that it might not unfitly be resembled to the Dream of the good Patriarch, who is spoken of in the Text, when we read at the 12th verse of this Chapter: *He dreamed, and behold a Ladder set upon the Earth, and the Top of it reached to Heaven.*

Soon after that wonderful Vouchsafement and Heavenly Vision, and after his Devout and awful Expression concerning it, v. 17. *How dreadful is this Place,* &c. we find this his solemn Vow, or Resolution agreeable to it, and to the

the Impressions it had made upon him. Sermon
Jacob *vowed a Vow*, &c. XIX.

This is the Particular which I have chosen out of the Course of History lately recited, as the Affinity it bears to our Circumstances, may seem the more to recommend it to our Attention, and endear it to our Use.

The Subject of Discourse is therefore, *Jacob's Vow*; which in some Proportion, I believe, we shall, each of us, make our own. So that in speaking of this Subject, I am first to consider the Vow in it self; and then in the design'd Application.

What may be consider'd in the Vow it self, is first *the Matter or Substance*, and secondly the *Manner and Quality*, or *Character* of it; for this Division, I think, is more plain and easy, than others which might seem more accurate and proper.

A *Vow*, being a Promise to Almighty God, sometimes absolute, sometimes conditional, and this being of the latter Kind, the *Matter or Substance*, in a larger Sense, includes the Conditions, as well as the Obligation; the Things desir'd and solicited, as well as the Things promis'd and engag'd.

The Conditions of the Patriarch's Vow, are here express'd under three several Articles;

Sermon Articles ; as first Guidance and Safety in
 XIX. his Travels,——*If God will be with me,
 and will keep me in this Way that I go ;——*
 secondly Sustenance and Accommoda-
 tion in a Foreign Abode,——*and will give
 me Bread to eat, and Raiment to put on ;——*
 thirdly, a quiet and agreeable Return to
 his Country and Friends ;——*So that I
 come again into my Father's House in Peace.*

After these conditional Articles, in
 the fourth or last Place, follows the Obliga-
 tion, or Promissory Clause, importing,
 I presume, a firmer Adherence to the
 true Religion, and a more vigorous
 promoting of the Divine Worship and
 Service.——*Then shall the Lord be thy
 God:——Or more fully in the next verse.
 And this Stone which I have set for a Pillar
 shall be God's House, and of all that thou
 shalt give me, I will surely give the Tenth
 unto Thee.*

By the Vow it self, as thus far open'd
 and explain'd, or as to its *Matter* or *Sub-
 stance*, we shall easily judge of the Prin-
 ciples from which it proceeded, or of the
 Temper and Disposition with which it
 was made ; and this is what I mean at
 present, by the *Manner*, *Quality*, or *Cha-
 racter* of it. For, looking back on the
 several Particulars above noted, or going
 through them again, we cannot but dis-
 cern

cern respectively in them, such evident **Sermon**
 Marks of *Piety and Sincerity, of Simplicity* **XIX.**
and Modesty, of Kindness and Affection, of
Gratitude and Generosity.

1. We may observe the Marks of *Piety and Sincerity*, as in the Patriarch's whole Design and Procedure, so particularly, in that he makes it the first Condition of his Vow, to enjoy the Presence and Favour, the Direction and Safe-guard of him to whom it was made; or that in covenanting with Almighty God, he requires nothing of him but Himself, or nothing but for his Sake, and with Relation to him. *If God will be with me, and will keep me in this Way that I go.*

2. The Patriarch here in the Text, gives the like Evidence of *Simplicity and Modesty*, in that having first engag'd the Divine Guide and Guardian in his Way, he then begs of him not Wealth or Plenty, not Delicacy or Magnificence, but indeed a bare Viaticum or necessary Subsistence,—*and will give me Bread to eat, and Raiment to put on.*

3. Again, let us here behold the Tokens of *Kindness and Affection*, in that, with a Reserve to his Heavenly Country, the Holy Traveller makes it the Completion and Crown of his Earthly Wishes,

Sermon XIX.  Wishes, to return to the Place of his Birth and his Kindred, and to be welcome or acceptable there; to find that Hatred and Variance allay'd, that Strife and Hostility compos'd, which had been the Cause of his Departure thence:—*So that I come again to my Father's House in Peace.*

4. And lastly, the Patriarch gives a noble Proof of *Gratitude and Generosity*, in that he solemnly dedicates, and obliges himself to the Service of his Almighty Director and Defender,—*then shall the Lord be my God*: Engaging likewise in the additional Clause, to erect a Sacred Memorial of this Mercy, and to assign a Part of these, and all other Gifts to the Honour of the Giver:—*And this Stone which I have set for a Pillar, &c. Non giache Egli metta in dubbio le Promesse di dio; &c.* says a learned Interpreter, of this Country: ‘Not that he calls in Question the Promises of God, or bargains with him like a Mercenary, but as if he had said, when or after these good Things shall happen to me, according to the Divine Promise, I likewise promise to God, the Use and Service of them, with an express and solemn Acknowledgment.

Diodati.

We

British-Society in Foreign Parts.

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We have taken both the Views propos'd of this religious Act in it self, by observing not only the *Matter or Substance*, or the Parts which constitute it; but likewise the *Quality, or Character*, which engages us to commend, and invites us to imitate it. For thus, already I beg leave to apply the Subject, or humbly to represent, after what manner *Jacob's Vow* should be made ours, as our Condition may be conceiv'd in some Measure to resemble his.

So far the Resemblance is very obvious, as we have been all sent, either by the Command of our Excellent Sovereign, *the Mother of our Israel*, or by the Direction of our Natural Parents, Relations or Friends, or have been led by a useful Curiosity, or been call'd by our Business and Profession, to sojourn in a distant Land: Where though many of us are receiv'd and entertain'd, (far more kindly than he was) in the House of those of our own Kindred, at least of our own Country, yet still we dwell among Strangers, in a Nation, or a Confluence of Nations, differing from us in Temper and Customs, in Opinion and Worship.

But I presume to draw the Parallel yet farther on, and to give our selves
some

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some Affinity, or Allusion, not only to the Patriarch's Travel, but to his Vision too. For even this I think is not obscurely shadow'd out in the Privilege we enjoy, of worshipping our Father's God, and after the manner of our Fathers. So new and uncommon, so much oppos'd and contested, so dear and invaluable an Advantage, is what we may justly, and therefore safely, term in a special Manner Providential. Even the Ordinary means of Grace, as here Extraordinary: And as this is indeed our *Bethel*, or God's House, so many a good Person, surpriz'd with the unlooked for Blessing, may perhaps have used the Patriarch's Expression: *Surely the Lord is in this Place, and I knew it not.*

Admitting, so far as we may, such a Parity or Correspondence, let us if you please carry it through the several Particulars, as before assign'd and marked out.

I. *First*, Then we ought to shew the like *Piety and Sincerity*, in Beginning and Ending with Religion, esteeming it a Treasure beyond all Provisions, and all Acquisitions: the best and noblest thing we can carry with us Abroad, or bring again with us Home. If the Strangeness of

of Persons and Places, if the Variety of Accidents and Adventures, does almost naturally strike us with Religious Awe and Dread, and excite us earnestly to wish, that *God would be with us, and keep us in the Way that we go*; we should not let the good Impression vanish, or think it Superstitious to be Serious. But we should improve the Fear into Love, till we acknowledge with the Holy Psalmist, *It is good for me to hold me fast by God: whom have I in Heaven but thee? and there is none upon Earth that I desire besides Thee.* Pl. 72.25. We should confirm our selves in the Excellency of our Religion, by the Easy, and obvious Argument of Comparison. But we should be no more shocked or offended, and made weak, as to the substantial Parts of Piety, by the various Shews and Modes of it, than a Traveller should be affrighted at a Shadow. We should entertain a true Persuasion of our own Weakness and Wandring, and of the Necessity of the Divine Conduct and Aid; and say in a natural, as well as in a spiritual Meaning: *I know, O Lord, that the Way of Man is not in himself, it is not in Man that walketh to direct his Steps:* And thus shall we be as Right, and as Happy, as Jacob was, when he went on his Way, and the Angels of God met him. Jer. 10.23.

2. Secondly,

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2. *Secondly*, We may hence be engag'd to shew the like *Simplicity and Modesty*, in our Subordinate Desires, and our Prayers for Temporal Goods. It is a Notion advanc'd and pursued by some antient Apologists of our Religion, that the very Design and Genius of it, was to reduce Things, or at least the Opinion of Things, to the less corrupted, less adorn'd, less artificial State, of the Primitive and Patriarchal Days; to reform, upon the Model of those good and holy Men, in whom the Promise of a Divine Saviour and Restorer was especially founded, and after whom the *Mosaical* Oeconomy was interpos'd as a Strand or Boundary, against Transgression or Corruption, *till the Time of Reformation, or till the Seed should come to whom, or of whom, the Promise was made.* I am not to examine that Hypothesis; but I conceive, that as Nature is content with little or with moderate Things; and as Practical Christianity is the Law of Nature, reviv'd, refin'd, exalted and sanctify'd, so the good Men of Old under the *Jewish* Law, and they who in other Nations were eminently *a Law unto themselves*, (whom some have call'd *Christians*, and whom, at least, we may call the Patriarchs of the

the Heathen World,) would have agreed in this, which is Nature's Wish, as it's the Patriarchs and the Christians Prayer: All would have said *Give us Day by Day our Daily Bread; feed me with Food convenient for me; assist me with other Proportionable Accommodations; Give me Bread to eat, and Raiment to put on*: All would have acknowledg'd the Reasonableness, the Excellence, the Easiness of our Lord's Precept, *Take no Thought*, (no anxious or merely secular Thought,) *saying what shall we eat or what shall we drink? or where withal shall we be cloathed?* And of the Apostles Admonition upon it, *Having Food and Raiment, let us be therewith Content*.

I shall not here be so Mistaken, as if I were turning *Jacob's Vow* into a Vow of Poverty, in which, I fear, there is sometimes *callida quadam simplicitatis imitatio*, a certain subtle Imitation of Simplicity. Yet we may be moderate without being, or without affecting to be, miserable; and there may be a levelling in Men's Desires, though there ought to be none in their Estates.

Indeed, while Nature and Religion conspire to cultivate Society, and improve Civility, the Gospel-Precept but now alledg'd, and others the like, are to be taken in such an Extent, as to allow

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not

Sermon not only for a Natural, but also for a
 XIX. Civil Necessity; or if you please, you
 may call this latter a Competency, a
 Convenience, a decent Provision for
 your Persons and Families, suitable to
 your Birth and Education, your Em-
 ployment and Character. The happiest
 Condition seems to be seated between
 Want and Abundance; but certainly
 the best Disposition, or Conduct, is plac'd
 between Singularity and Excess. And
 this Modesty, or Moderation, of Mind,
 though it does not always hasten the
 Rewards of your Publick or Private La-
 bour, yet commonly it ensures them,
 and at length obtains for you the Blef-
 sing of an Easy Plenty.

As Honour and Wealth were super-
 added to *Solomon*, upon his Petitioning
 only for *Wisdom*, so, in this Case, *Jacob* was
Solomon's Precedent; and it is of the for-
 mer, we read in that Panegyrick of *Wis-*
dom, *When the Righteous fled from his*
Brother's Wrath, she guided him in right
Paths, shewed him the Kingdom of God,
gave him Knowledge of Holy Things, made
him rich in his Travels, and multiplied the
Fruit of his Labours. C. 10. 10.

3. We should with Submission to the
 Divine Will and Disposal, express the
 like Kindness and Affection, entertain
 such

such a Remembrance, such a Desire of Sermon
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our Country, and of our Friends. God and Nature have join'd them together, and in our Thoughts at least we should not, we cannot, put them asunder. For as hath been often said, and as we all feel, there is I know not what secret Sweetness, and pleasing Force, even in the Place, though the greatest Attractive, and dearest Charm, arises from the Persons.

Of some of you, your *Fathers, the good Old Men* are yet alive : Of others a more tender Parent regrets the Absence of her *dearly Beloved, her longed for, her Hope, her Joy and Crown of Rejoycing* : Others are yet, if possible, with greater Tenderness, and kinder Impatience, longed and waited for by the fair Companion, and fair Charge, the Partner and the Pledges of your Love, *the Vine and the Olive Branches*, that adorn your House, and Table, and are to Crown your Return. To some of us a Brother, who perhaps has supply'd the Place of a Parent, or some other *Friend*, ought to be as our own Soul, since we are as his : Some other Relations ought to be the *Joy of our Heart, and the Desire of our Eyes*, as we are of *theirs*. As they do, let us also count the Time, and, on both sides, let

Sermon XIX. Absence improve the Affection, and endear the Meeting.

In many of these Respects, our Case indeed is very different from that of *the Righteous Man*, who fled from his Brother's Wrath, who yet in Returning, was so happily reconcil'd to him by the Way. Yet when we consider those unkind Jealousies and Suspicions, those invidious Names and Distinctions, that Heat and Ferment of Opposition, which for some Years past, have interrupted the Harmony of Publick Bodies, and of Private Societies, or Families, lessening the Intimacy and Confidence of Friends, and allaying the Cheerfulness of good Company and Converse: When we take this only disagreeable Prospect of our Native Land, we perceive with a very serious Sense, what Energy there is even in the latter Terms of this Article as thus applied; *so that I come again to my Father's House in Peace.*

To which *Peace at Home*, an Auspicious Omen seems to have been given by the Royal Instructions, and Example of a Sovereign, so mild and gentle, so affectionate and endearing, by Sex, by Inclination, and by Virtue; while to her Sacred and her Civil Councils, *She openeth her Mouth with Wisdom, and in her Tongue is the Law*

Law of Kindness. May that amiable Law, that fair Pattern prevail, and the good Nature of our Country be retriev'd; till in all Orders and Professions, *Men of Understanding* are of an *Excellent Temper*, which I presume is especially the *Excellent Spirit*; which may you enjoy in yourselves, and promote in others, and under the Happy Fruits of it *see your Children's Children, and Peace upon Israel!*

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4. *Fourthly*, As to the Obligatory, or Promissory Clause, *then shall the Lord*, be my God, we are to shew the like *Gratitude and Generosity*, in more firmly adhering to the true Religion, and more vigorously Promoting the Divine Worship and Service.

If I have not wrested the other Parts of the Comparison, I would yet take more heed of overstraining this, which is properly the *Vow*. I would not put a Force upon the Imagination, much less upon the Conscience, of any. *I speak not that I may cast a Snare upon you, but for that which is comely and honourable.* I suppose, therefore, that as you admit some Agreement in the Patriarch's Circumstances, and as you gladly entertain his Dispositions, so you will embrace his Resolution likewise.

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' May

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' May a *Christian* Man, desire as great
 ' things as *Jacob* did at the Hand of God?
 ' may he desire them in as earnest a Man-
 ' ner? may he promise as great Thank-
 ' fulness, in acknowledging the Good-
 ' ness of God? may he vow any certain
 ' kind of Publick Acknowledgment be-
 ' fore Hand? or, though he vow it not,
 ' perform it after in such sort, that
 ' Men may see he is perswaded, how *the*
 ' Lord hath been *his* God? Are these par-
 ' ticular Kinds of testifying Thankful-
 ' ness to God, the erecting of Chapels,
 ' (or Oratories) the dedicating of Lands
 ' and Goods to maintain them, forbidden
 ' any where? Let any mortal Man living,
 ' shew but one Reason, wherefore in
 ' this Point to follow *Jacob's* Example,
 ' should not be a thing both acceptable
 ' unto God, and in the Eyes of the
 ' World, for ever most highly commen-
 ' dable. *Hooker Eccl. Pol. B. VII. S. 22.*

It is with this nervous Eloquence, and
 this closeness of Reason, that our Judi-
 cious and Venerable Countryman, has
 argued upon so great a Precedent. And
 your Prudence will apply the Argument
 to the several Opportunities of doing
 Good, *as of the Ability which God hath gi-*
ven you, who hath made you rich in your
Travels, and multiplied the Fruit of your
Labours:

Labours: Especially to those publick Sermon
 Ways, and establish'd Designs of Piety, XIX.
 and Charity, in which your Profession
 has a very Noble and Exemplary Share,
 and which as they deserve, so they will in-
 vite, and engage, your generous Assistance
 and Contributions.

But, what already I have intimated,
 and what I gladly repeat, there is an ob-
 vious, an immediate Instance of our
 devout Thankfulness, and religious Re-
 turn, holding a near Proportion to that
 Particular, which the Patriarch himself
 subjoins to his General Vow—*this Stone*
which I have set for a Pillar shall be God's
House. And that is, the promoting the
 Divine Worship, in the Place where we
 have perform'd it *in the Day of our Di-*
stress, or amidst our Straights and Diffi-
 culties; where we have been most pecu-
 liarly sensible of the Divine Protection,
 and have most desirably enjoy'd the
 Divine Presence and Communications.

There is not one of us, but may con-
 tribute at least by our sincere Wishes,
 and our hearty and ready Compliance,
 to the Establishment of this our *Bethel*,
 this Seat of our Solemnities, *this House*
of God, the Place where we hope he will
 be pleas'd still to record his Name, and
 to come unto us, and bless us. In a grea-

Sermon

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The Bri-
tish En-
voy and
Consul.

ter Measure, the Support and Encouragement of it must depend on those worthy Persons *, to whom we pay a present Respect; who are no less distinguished by the Favours and Honours of their Sovereign, than by their eminent Services to Her Majesty, to the Publick, and to You. Whose Zeal should *provoke* You to a cheerful unwearied Imitation, and convince You, that *'tis good to be zealously affected always in a good thing, and not only when they are, and when I am present with You.* And even when they are taken from You, *in Presence, not in Heart,* they will yet extend their good Offices to You while absent. Especially by their concurrent Solicitation of this Sacred Affair, the Ensurance and Perpetuity of which will be so much to their Honour, that they can't erect a better *Pillar*, a nobler Monument of Praise at Home, or Abroad.

I am unable otherwise to express my Thanks to either Benefactor, than by advising, or as that is needless, by commending Yours to them Both. And I presume to say, Your best Acknowledgment of the Benefit receiv'd, is first the Use and Improvement of it, and then the kind Acceptance and just Interpretation

pretation of their Actions, and of my Sermon-
Endeavours. XIX.

I must ever esteem it the Felicity of my Life, that under their Patronage, and with your Kindness and Patience, I have been though the Unworthy, yet not Unsuccessful Instrument of Beginning so good a Work; in which my Part will be continued, (I hope for ever continued) by better Hands.

Yet if the Wisdom of our Superiors, should have judged a change to be at present unseasonable, I have humbly offer'd, what remains of my Health to my Religion, my Queen, and my Nation: *For now we live, if ye stand fast, Dearly, and perpetually Beloved.*

Hence to improve and raise this Discourse, let me now remind you and my self, that whatever may be the Disposals of Divine Providence towards us, and whether or no we shall have the Happiness of returning to our Native Country, and of *seeing that good Land*, we ought still to aspire, (as the Holy Patriarchs eminently did,) to a greater Happiness, and *a better Country, that is an Heav'nly*, till with a sure and steadfast, yet humble Hope, we may say with expiring *Jacob, I have waited for thy Salvation, O Lord*; and may feel and know that
Divine

Sermon

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Divine Argument of the Psalmist : When the Breath of Man goeth forth, he shall turn again to his Earth, and then all his Thoughts perish : Blessed is he that hath the God of Jacob for his Help, and whose Hope is in the Lord his God.

Cometh this Blessedness then on the Natural, or on the Spiritual Israel? Not on the Natural, but on the Spiritual ; or upon those only of the former Title and Character, who partake of the latter ; upon all those whom it pleases God to guide with his Counsel, and afterwards to receive to his Glory ; upon all those who are effectually Heirs of Salvation, through the only saving Name given amongst Men ; upon all who shall finally be redeemed by the Blood of the Lamb, out of every Kindred, and Tongue, and People, and Nation, and Age, and Time : Upon that Church of Christ, which he hath purchas'd and acquir'd by his Victory, and which at length he shall assert and admit to his Triumph ; the Beginning or Seminary of which Church was laid in the chosen Nation, when he shewed his Word unto Jacob, his Statutes and Ordinances unto Israel ; as the full increase and Accomplishment of it, is thus describ'd by the Evangelical Prophet ; One shall say I am
the Lords, and another shall call himself by
the

the Name of Jacob, and another shall subscribe with his Hand, (subscribe as it were to the Vow of the Text,) and Sirname himself by the Name of Israel.

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And having enquir'd, so far as we may, upon whom this *Blessedness* comes, let us with the same Caution and Humility observe in what it consists; not in the Condition, but (if I may so speak) in the Obligation of the Text. For as our Duty is indeed our Happiness, so this Vow of Obedience is the Oracle of its own Reward: *Then shall the Lord be my God.* An Expression which in its highest and most emphatical Meaning, imports all possible Happiness, or the chief Good and Perfection of Man, according to the Style of the Old Testament, and the Infallible Interpretation of our Lord himself in the New.

Yet because I have here spoken of the Desires and Affections of Nature, and likewise of the Law of Nature; of which those are carried out towards an Immortal State, as their Aim and Accomplishment, and this, I think, supposes the like State as its Sanction and Enforcement: I might observe how Nature it self teaches, that there are some Virtues, and those of a very Generous Character, and Publick

Sermon lick Influence, which can receive no equal
XIX. Retribution in the Present World.

Give me leave only to mention with the Patriarchs Dream or Vision, that of the Philosopher likewise, as told in the Person of the Heroe, and with all the Advantages of the Orator: It is that noble Fragment of Antiquity, *Somnium Scipionis*: In which, the Younger Conqueror of that Name is introduc'd, as receiving this Instruction from his Father by Adoption, the Great Scipio: * *That you may be the more animated to serve and defend the Publick, take this Assurance, that for all those who have saved, who have assisted, who have advanced, their Country, there is a certain appointed Place in Heaven, where they are to enjoy a Happy Immortality. For of all that is done here below, there's nothing more acceptable or agreeable to that Supreme God, who rules this Universe, than the Councils, Assemblies, or Societies of Men, united by Law, such as are called States, or Communities; the Governours and Preservers of these came from hence, and hither they return.*

The Young Heroe, carried to this Height, had now a View, which made

* *Quo sis alacrior ad tutandam rempublicam, &c.*
him

him *asham'd* of the Roman Empire, as of a despicable Spot *. And yet his looking towards that, occasion'd this repeated Admonition: † Pray, says his Father, *how long shall your Mind be thus fixed down upon the Earth? Look round you now and see into what a Temple you are come: As near as unenlightned Wisdom could approach to the surpriz'd Patriarchs Confession, Surely this is none other but the House of God, and this is the Gate of Heaven.*

After the Description of which Heavenly Temple, when the brave Adventurer sometimes still cast his Eye upon the Earth: || *I perceive* (says his Heroic Guide,) *You are yet eyeing that Seat, and Habitation of Humane Race, which if it appear so little, as it really is, be you sure always to look up to these things that are Heavenly and Divine, and to condemn those Humane and Earthly Things; and again: * If then you will look thus high, and behold this Happy Seat and Eternal Habitation, you are not to resign up your self to the Applause*

* *Ipsa terra ita mihi parva visa est, &c.*

† *Quæso, inquit, quousque humi defixa tua mens erit?*

|| *Sentio inquit te sedem, &c.*

* *Igitur alte spectare, &c.*

Sermon of the *Vulgar*, nor to place the *Hope* of your
 XIX. *Affairs in Humane Honours and Rewards.*

How much Nobler yet the Lesson, and more Sublime the View, of those who can improve *Scipio's* by *Jacob's Dream*, and exalt a Philosophical into a *Christian Immortality*; and apprehend and apply the Force of that Argument, for the Resurrection of the Dead, which even *Moses* obscurely, *shew'd at the Bush*, and which our Lord himself has been pleas'd to illustrate and confirm: *I am the God of Abraham, and the God of Isaac, and the God of Jacob: He is not the God of the Dead, but of the Living, for all live unto him!* (Exod. 3. Matt. 22. Luke 20.)

I beseech you therefore, Brethren, by the Mercies of God, that ye offer and present unto God, your Selves, your Souls and Bodies to be a Reasonable, Holy and Lively Sacrifice unto him. And together with your selves, who are not your own, that which is yours, or which is his likewise, every gift of Mind or Body, every inward or outward Advantage, acknowledging them as his Bounty, and entitling them to his Protection and Blessing.

And, being thus gather'd together in this Place, at this Time, in this Audience,
 with

with these Dispositions, these Resolutions, as it were to renew our Covenant, and confirm our Vows; having thus solemnly chosen to *serve the Lord*, or acknowledged *the Lord* to be *our God*; let us conclude with that devoutly Affectionate Form of the Royal Prophet, at his Provision and Preparation for the Building of the Temple.

Blessed be thou, Lord God of Israel for ever and ever: Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty; for all that is in the Heaven, and in the Earth is thine: Thine is the Kingdom, O Lord, and thou art exalted far above all: Both Riches and Honour come of thee,—and in thine Hand it is to make Great, and to give Strength. Now therefore, our God, we thank thee, and praise thy Glorious Name. But who am I, and what is this People, that we should be able to offer so willingly after this Sort? For all things come of Thee, and of thine own have we given thee. For we are Strangers before Thee and Sojourners; as were all our Fathers. Our Days on the Earth are as a Shadow, and there is none abiding—O Lord God of Abraham, Isaac, and of Jacob,—keep this for ever, in the Imagination of the Thoughts of the Heart of thy People, and prepare

Sermon *prepare, (or establish) their Heart unto*
XIX. *Thee.*



‘ The God of your Fathers be with
‘ you in the Way that you go :
‘ The Lord preserve your going
‘ out, and your coming in, and
‘ give you Peace, both now and
‘ evermore. *Amen.*

SER-

SERMON XX.

After the Settlement of a
New Chaplain.

1 COR. III. v. 6, 7.

*I have planted, Apollos watered; but
God gave the Increase.*

*So then, neither is he that planteth any
thing, neither he that watereth; but
God that giveth the Increase.*

THese Expressions of the Apostle
may, in some Respect, appear
Suitable to the present Oeca-
sion of speaking. The former
Verse is an Assertion of Fact, the latter
is an Inference from it, in Reason. Both
E e which,

Sermon which, if you please, let us briefly Consider and Apply.

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I. *First*, Let us consider the Assertion of Fact, *I have planted, &c.*

As, among St. Paul's Writings, his Epistles to the *Corinthians* have been Eminently priz'd by the *Christian* World, so indeed, that Assembly of true Believers seems to have been his especial immediate Charge, his dear and favourite Society. What he himself Testifies of one Family there in particular may, in a larger Sense, be affirm'd of all, who, in the same place, had obtain'd the like Faith with them; they were the *First-fruits* of Achaia, or Greece: They were as happily distinguish'd in their Sacred, as in their Civil Advantages: The Church had such a Pre-eminence as the City, which, you know, was styl'd the *Eye* of Greece, famous for its Splendor and Beauty, and by the Benefit of its Situation, enrich'd with the Commerce of the two Seas.

The History of our Apostle's first Arrival at *Corinth*, from *Athens*, you have read in the 18th Chapter of the *Acts*, where it is recited at large. I shall only bring to your Mind so much of that Narrative as may serve to illustrate this Assertion.

Assertion. As for himself you find him laying the Beginnings of the New Church, in the House of an eminent Person of his own Nation, and planting it, as 'twere, out of that Seminary, into a larger Community. And as for the other, who came after him, or watered what he had planted; you hear him describ'd by his Name, and with that Advantageous Character, *an eloquent Man*, v. 24. *and mighty in the Scriptures*. His coming into that Station is likewise Reported: *When he was disposed to pass into Achaia*, v. 17. *the Brethren wrote, exhorting the Disciples to receive him*. Lastly, as for the Success, or Increase, which it pleas'd God to give to their respective Labours; of the Former you observe, that when he was entring upon the good Work, under great Opposition and Discouragement, our Lord was pleas'd to sustain and animate him with that Gracious Assurance; *Be not afraid, but speak, and hold not thy Peace, for I am with thee, and no Man shall set on thee to hurt thee, for I have much People in this City*. Of the Latter you meet with this Authentick Testimony: *He helped them much which had Believed thro' Grace*: That is, helped them to be strong in Faith, and to grow in Grace.

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v. 10.

v. 11.

The Assertion of the Text, as thus compar'd with the History, needs no other Proof, or Illustration. It seems only proper to add, on what Occasion our Apostle Asserts this, and with what Intention, or View. At the very Beginning of the Epistle, after he hath Solemnly thank'd God for their Reception of the Gospel, obligingly commended their Progress, and powerfully encourag'd their Perseverance, in it, he makes an affectionate Exhortation to Peace and Unity : *Now I beseech you, Brethren, by the Name of our Lord Jesus, that ye all speak the same thing, and that there be no Divisions among you ; but that ye be perfectly joined together in the same Mind, and in the same Judgment.* In this engaging manner, he prepares them to hear the Cause of that Exhortation ; the Report he had received of certain Divisions, or Contentions, lately sprung up among them : *It hath been declared unto me, of you my Brethren,——that there are Contentions among you.* The very Root of which he Points at in the Verse immediately following : *Every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.* The last Words, seem to refer these Contests to some succeeding Teachers,

Teachers, each boasting of the manner in which he receiv'd his Office and Doctrin, immediately from one of those Great Names. But if, we except the *Name which is above every Name*, and place it above the Dispute, we shall rather suppose a Strife, or Dissention among the People, arising from an undue, Complacency in, or partial Attachment to, one Teacher, in preference to another. And tho', the latter Difference, is but too Consistent with the former, and might have been occasion'd by it, yet the latter chiefly, if not only, seems to be here Alluded to by the Apostle, in the Progress of his Discourse: Where, elegantly Resuming what he hinted at the Beginning, he uses the same Terms; adding this Resemblance of the Works of Grace to those of Nature, which is so lively and apposite, and so frequent in Sacred Eloquence: *I have planted, Apollos watered; but God gave the Increase.* Sermon XX.

II. Upon this Assertion his design'd Argument is framed, and from this immediately deduced: So then neither is *he that planteth any thing, neither he that watereth; but God that giveth the Increase.*

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An Inference, or Consequence, undeniably Evident. For, as to *plant*, or *water*, without the Prospect, or at least the Probability, of *Increase*, would be vain and irrational, like planting on the Sands, or watering the Rocks, so the Power whence this Increase is hoped for, and whence alone it can be derived, must be far greater and nobler than that which acts in Subserviency to, or in Prospect of it. Infinitely more, if these Subordinate Acts depend intirely on the same Principle; if he alone who gives the *Increase*, gave first the Power of *planting* and *watering* likewise. The Instrument here hath no manner of Claim against the Supreme Agent: For, *What hath he, but what he received? But if he did receive it, why doth he glory as if he had not received it; or think himself to be something, when he is nothing?*

This Truth is very strongly and eloquently Illustrated in those Passages of Holy Scripture, where, under the same Resemblance, not only the Success, but even the Labour it self, is directly and immediately ascrib'd to Almighty God, and the whole Work taken into his Hands. I shall mention two only, in which he is represented as speaking by his

his Prophet concerning the Future Establishment of his Church. *The People,* says he, *Shall be all Righteous, — the Branch of my planting, that I may be glorified.* And again, alluding to the same Spiritual Vineyard; *I the Lord do keep it, I will water it every moment.* If the Divine Increaser be himself also the Planter and the Waterer, then is Boasting effectually excluded; then, even Paul, or Apollos, is Nothing, that GOD may be All in All. Sermon XX.
 Ifai. 60. 21.
 Ifai. 27. 3.

Thus have we consider'd the Text, in both its Parts. I am now to desire your Concurrence in applying what has been consider'd: For though, no doubt, you have prevented me in the Application, yet it may seem, at first View, such as wants an Apology. You will surely ask us, and speak to us that Proverb, *Are all Apostles? Are all Eloquent Men, and mighty in the Scriptures?* Are we, the ordinary, and inferior Ministers of Religion, to be rank'd, or even to be nam'd, with those great Examples? Shall our weak Endeavours vie with their glorious Labours? Or, how, indeed, could you bear with us, in our Folly, if we assum'd the Honour of such Comparisons? Nay, though

Sermon we did not apply the Assertion, (as, XX. truly, we do not,) but for the sake of the Inference, or only reckon'd our selves with *Paul* and *Apollos*, to say that we are *Nothing*, yet could there be any Self-denial in saying it after *Them*. Or, might there not be rather a Pride in such Humility? Might we not, after all, seem too willing to do our selves Honour, even by disclaiming it upon their Precedent?

In answer to which, be pleas'd to observe, that in proposing this Argument, *We are not of the number of them that commend themselves*. We are, and we confess it, every way more unequal to those venerable Names in the Text, than the Place of your Residence is to what *Corinth* was. But then, the great Inequality, or, if you please, Absurdity, of the Comparison, must, if possible, heighten and inforce the Consequence, or Argument. If, as Disciples of a lower Form, we are not any thing in respect of a *Paul*, or an *Apollos*, nor have any Ambition but of sitting at their Feet, what Abasement of our selves becomes us, before their Master and Ours? And, how *are we*, indeed, *as nothing in respect of Him*? And though, strictly,

strictly, with Regard to *Him*, the greatest Disparity among Men does not inhanche the Argument, yet neither does it hinder us from applying it. It is the Apostle's own condescending Question, *Who is Paul, or who is Apollos, but Ministers by whom ye believed?* And if He thus abases himself to do you Service, forgive Him that Wrong. Or, if He seems to have exalted us; forgive Him this likewise, because it is in order to our Humiliation, as well as yours. *These things*, (says he,) *I have in a Figure transferred* ch. 4. v. 6. *to my self, and to Apollos, for your sakes, that ye might learn in us not to think of Men above that which is written: Or, to hinder you from glorying in Men. He used this Scheme of Speech, and alleged this Instance, to admonish all that labour in the Word, and all those among whom they labour, neither to be puffed up in themselves, nor for one against another. Are we not, then, permitted, are we not, rather, obliged, to transfer these things, (at least, in a Figure,) to our selves, and to you, for our respective Admonition? This, you see, is the very Meaning and Design of the Text, compared with the Context;*

Sermon text ; or, as the inspired Writer is his
 XX. own Interpreter. To the Ministers it
 is a Lesson of Modesty and Diligence ;
 to the People, of Unanimity and Im-
 provement ; to Both, of Religious Gra-
 titude and Piety.

I. *First*, In respect of *Christian Mini-*
sters, these Words are an Excitement to
 Modesty and Diligence.

It is a Question which we ought at-
 2 Cor. II. ways to ask our selves, *Who is sufficient*
 17. *for these things ?* And, during the Course
 of my Service, I have shewn you, too
 plainly, who was insufficient for them.
 Indeed, a lively Sense of our own utter
 insufficiency, *as of our selves*, is the
 strictest Check upon that Self-compla-
 cency, or Self-confidence, to which, in
 a distant Charge, and where we stand
 alone, we might sometimes be tempted.
 And, since the Divine Assistance is or-
 dinary communicated in a way suitable
 to personal Abilities, Natural, or Ac-
 quired, we should consider likewise
 the Distance at which we stand in these
 Regards, not only from a *Paul*, or an
Apollos, or other Lights and Glories of
 the Primitive Church ; but from those
 who approach the nearest to them, the
 Superiour

Superiour Guides, and distinguish'd Ornaments of our own. Sermon
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But, while we confess our Weakness, we ought, on many Occasions, to *magnify* our Office. And so, indeed, we do, and after no invidious manner, when we affirm it to be so awful and important, so truly great in it self, as not to be really lessen'd by our Disparagement, or Diminution. Though we had much rather be contemn'd than be contemptible, yet neither our Education, nor Profession, incapacitates us for good Arts, and good Manners; nor do the Laws of our own Nation, nor the Customs of any other, exclude us from conversing with Persons of Politeness and Civility. If our Faults, or Infelicities, are sometimes the Cause of particular Disregard, surely none despise our Order in general, but they who despise their own Souls, upon the Care of which we justly value our selves.

Modesty, which does not impair this Value, will excite and quicken this Care. A modest, or humble, Opinion of our Labours, will naturally dispose us to advance and pursue them. And this Opinion, shewing it self in a modest Behaviour and Discourse, will render our

Sermon our Infirmities more pardonable, and
 XX. our Endeavours more acceptable; at
 once engaging our Diligence, and recommending it. *If Meekness and Gentleness, with those other charming Fruits of the Spirit, are in us, they will especially enable us to promote the Growth of them in others; they will make our Doctrine to drop as the Rain, or our Speech to distill as the Dew; softening and preparing the good Soil on which it falls.*

The same Modesty which advances and endears our Ministerial Diligence, will assist us in directing and applying it. Hence shall we be resign'd and compos'd; free from that Disgust and Impatience, that Anxiety and Eagerness of Spirit, which, if it should not *move us to do Evil*, at least would often hinder us from doing Good. Hence, we shall go on, in a regular and assiduous Discharge of our Duty, and then leave it to him, who alone can prosper it; as knowing that, when we have done all which is in us, the Success is in him. Agreeably to that Advice of
 Ecclef. 11. the wise King; *In the Morning sow thy
 6. Seed, and in the Evening withhold not thy Hand: For thou knowest not whether
 shall*

shall prosper, either this, or that, or whether they both shall be alike Good.

The happy Effect of Modesty and Diligence, thus united, will be the Pleasure of improving upon our selves. While we endeavour to *bring others to a ripeness and perfectness of Age in Christ*, we shall every Day grow *riper and stronger in our Ministry*. As Charity, or Alms-giving, increases your Store, so Industry and Constancy in our Work, must enlarge our Ability, or Capacity for it. The Fountain still rises, as the Channel flows; 'till, at length, *The Understanding aboundeth like a Flood*; in the Ecclus. 46. 26. Expression of the wise Man: Or, agreeably to his Acknowledgment, *I said, I will water my best Garden, and will water abundantly my Garden-Bed: And lo! my Brook* ver. 31. *became a River, and my River became a Sea.*

Let us still be mindful, whence this greater or less Abundance derives its Source, and we shall be far from courting Applause for that which is not our own; we shall neither encourage, nor accept, a partial Favour; we shall do *nothing through Strife or Vain-glory*; we shall affect no way of *pleasing Men*, which might render us *less the Servants* of

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of Christ; we shall decline, we shall detest, those Emulations and Oppositions, which would make our Labours equally vain: For, if one build, and another pull down; or, if one plant, and another pluck up, *what Profit is there in them both?*

And let us always have in Remembrance, that not only our Work, but our Success, will be unprofitable to us, unless it shall please GOD to *pour upon us the continual Dew of his Blessing*, that we may not our selves remain dry and barren, while we are the Instruments of conveying spiritual Life and Vigour to others. Thus shall we attend on our Ministry, not as Rivals, but as Brethren, as *Fellow-Labourers*, or *Companions together in Travel*; and, we hope, likewise, *Fellow-helpers together of your Joy*.

II. Which may lead to the second Use of the Text, in regard to the *People*, whom it excites to their correspondent Duties of Unanimity and Improvement; Unanimity in your Esteem for your Ministers, and Improvement under their Care.

To

To induce you to the former, (on **Sermon**
which the latter so much depends,) the **XX.**
great and general Argument is the
consideration of those who minister in
Holy Things, as Instruments in the
Hand of GOD, appointed to set, or
establish, his Plantation, to cultivate
that happy Soil, and to look up to him
for a Blessing on their Pains: That, ac-
cording to the Prophetical Similitude,
As the Rain cometh down, and the Snow **Ifai. 55.**
from Heaven, and returneth not thither, **10, &c.**
but watereth the Earth, and maketh it
bring forth and bud, that it may give
Seed to the Sower, and Bread to the Eater;
so may the Word be that goeth out of his
Mouth, it may not return unto him void,
but may accomplish that which he pleases,
and may prosper in the thing whereto he
sent it.

But there is likewise a particular Ar-
gument, and proper to the National
Church of which you are Members.
The Modesty and Decency of her few
Ceremonies affords no pretence to a
superstitious, or undue Veneration of
Men's Persons. Her inimitable Litur-
gy preserves her Ministers from that
Vanity of Imagination, to which some,
perhaps, are prompted by imaginary
Gifts.

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Gifts. Neither is her Doctrine, nor Discipline such as requires, or even that admits, a blind Submission; an Implicit, unexamin'd Belief. She does not authorize us to shut, or seal up, the Fountain of living Water, the Holy Scripture; but commands us to diffuse it pure and uncorrupted to all, that it may refresh and *make glad the City of GOD, the Place of his Tabernacle.* By her own Choice and Judgment, as well as by her legal Temper and Constitution, she stands secur'd from any Approaches towards that spiritual Tyranny, which she thinks by no means so fit to plant, or to build, as to root up, and to destroy.

1 Thes. 5.
12, 13.

We beseech you, therefore, Brethren, to know (or acknowledge) them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in Love, for their Works sake; and be at Peace among your selves. Instead of other Preferences, which might interrupt that Peace, be pleas'd always to prefer their Office to their Persons, and so render it more effectually a Work and Labour of Love.

Neither is this a levelling Principle, nor will it hinder you from raising the
Degrees

Degrees of that Esteem, or Affection, Sermon
 which is due in common to their Of- XX.
 fice, in proportion to their Skill and
 Care of discharging it. There is yet
 place for the Apostolical Injunction,
Let the Elders that rule well be counted 1 Tim. 5.
worthy of double Honour, especially they 17.
who labour in the Word and Doctrine.
 And this, indeed, will redound to your
 Benefit in the same Proportion, and
 engage you in a double Improvement;
 which, at present, is the greatest Ho-
 nour to you and to them, and is an
 earnest of *that Honour which cometh from* 1 Cor. 3.8
GOD only. He that planteth, and he that
watereth, are One ; (One, in their Order
and Calling ; One, in the Divine Inten-
tion and Effect ;) but still, Every Man
shall receive his own Reward, according to
his own Labour.

Every Encouragement to our Indu-
 stry and Activity has a collateral In-
 fluence on yours. *The Increase,* (as the
 Reward,) is entirely from the Divine
 Hand ; but the condition of receiving
 it, is the faithful and hearty Concur-
 rence of us and you ; of us, as the In-
 struments, of you, as the Subjects of
 it. And, if we endeavour to exceed,
 at least, our selves in the former, it is
 that you may exceed others, and your
 F f selves,

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Ephes. 3.

17.

4. 15.

selves, in the latter ; *That Christ may dwell in your Hearts by Faith, and that ye, being rooted and grounded in Love, may grow up into him, in all things, and be filled with his Fulness.*

And then, who shall blame us for being rais'd, or even charm'd with such a Prospect of *Increase*? Then may we *rejoyce in our Portion, or even in our Labour*, provided we confess, that *this also is the Gift of GOD.*

If we thus assist and animate each other in the mutual Returns we are to make, you as GOD's Husbandry, or Vineyard, we as Labourers in it; we may humbly hope, that he will still delight to watch over it to favour its Growth, and protect its Establishment, and enlarge its Borders. Then, (if we may so apply those happy Words of the Evangelical Prophet,) *The Lord will comfort Zion, he will comfort all her waste Places; and he will make her Wilderness like Eden and her Deserts like the Garden of the Lord.—As the Earth bringeth forth her Bud, and as the Garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause Righteousness and Praise to spring up before all Nations.*

Isai. 51. 3.

61, 11.

III. Which

III. Which reminds us of the third and last Use of the Text, as both to Ministers and People it is a Lesson of *Gratitude and Piety*.

The Fruits of *Righteousness* should be adorn'd and embellish'd with these Fruits of *Praise*; or, the *Beauty of Holiness*, and *Form of Godliness*, together with the Power of it, should appear like Flower and Fruit on the same Tree. And this is the happy Season of joyn-ing them together, and of giving them a peculiar Loveliness and Grace. In the late Commemoration of Our Lord's: Nativity, and in the attending Festi-vals, He, most signally, crowneth the Year with his Goodness, and seems to re-peat that his Sovereign Command to the Old Creation, by which he is pleas'd to shadow out the New: Drop *Isai 45. 8.*
down ye Heavens from above, and let the Skies pour down Righteousness; let the Earth open, and let them bring forth Sal- vation, and let Righteousness spring up to- gether; I the Lord have created it.

We are now under immediate Obli- gations to be fruitful in every good Work, increasing with the Increase of G O D. Now especially,—*Redit agricolis labor*

Sermon *actus in orbem*: This, indeed, is the
 XX. annual Return of our Labour, this the
 beginning of our Time in a Natural,
 and in a Spiritual Sense; this the Pre-
 lude to a double Spring. If we can-
 not say, *Lo! the Winter is past, the Rain*
is over and gone; the Flowers appear on
the Earth, &c. yet the Rod of Jesse hath
 already blossom'd anew; and we, who
 were engrafted into that by Baptism,
 have, many of us, been confirm'd and
 strengthen'd in it by the other Christian
 Sacrament, as *living Branches* of the
true Vine, and engag'd to bring forth
 Fruits worthy of this Sacred Union and
 Blessed Alliance.

Phil. 4. 1. Therefore, Brethren, dearly beloved, and
 longed for, our Joy and our Crown, so
 stand fast in the Lord, dearly beloved:—

Heb. 12. Looking diligently, lest any Man fail of
 15. the Grace of GOD; lest any Root of Bit-
 terness springing up, trouble you, and thereby
 many be defil'd.

After such repeated Advantages, af-
 Heb. 6. ter we have, as 'twere, again been en-
 4. 6. lighten'd, and have tasted of the Heavenly
 Gift; should we fall away, how diffi-
 cult, if not impossible, would it be to
 renew us again by Repentance!

But



But the great Apostle, who thus severely represents our Danger, himself administers to our Comfort. For, having compar'd the Proficiency, or Non-Proficiency of *Christians*, to a grateful, or ungrateful Soil, under the equal Advantage of Culture; one of which *receiveth a Blessing from G O D*, as the other is *nigh unto Cursing*; he then immediately adds his good Hope, that the better and happier Part belong'd to those to whom he spake: But, be-
 loved, we are perswaded better things of you, and things which accompany Salvation, though we thus speak. What a wise Art had he of winning Souls, by applying first to the Fears and Apprehensions, than to the known Ingenuity and good Nature of his Hearers?

ver. 7, 8.

ver. 9.

Wherefore, giving all Diligence, add to your Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly-Kindness; and to Brotherly-Kindness, Charity. For if these things be in you and abound, they make you that you shall neither be barren, nor unfruitful in the Faith, nor ever be disappointed of your Hope.

1 Pet. i.
5, &c.

Pardon

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Pardon me, if I am unwilling to make an End. What a Pleasure will it be to your Life, What an Honour to your Memory, that, in respect of the Reform'd Faith and Worship, regularly Establish'd, your Society is the First-Fruits of this Country? That in you the true and genuine *Christianity* restor'd and reviv'd, hath again taken Root on the same Ground where once it Flourish'd in its Primitive Purity, and whence so early it spread its Branches to the other Western Nations, and probably to your own!

With what Joy and Triumph will your Excellent Mother the Church of England be permitted to boast in your Behalf, and to glory in such an Accession? *I took Root (may she say) in an honourable People, even in the Portion of the Lord's Inheritance:—In the beloved City he gave me Rest:—I was exalted like a fair Olive in a pleasant Field:—I grew up as a plane Tree by the Waters: As the Vine, brought I forth pleasant Savour; I gave a sweet Smell like Cinnamon, and yielded a pleasant Odour, like the best Myrrh:—My Branches are the Branches of Honour and Grace:—My Fruit is the Flower of Honour and Riches.*

To

To conclude ; what more agreeable Farewel, what more Friendly Wish, at our Parting, than that all Graces and Virtues, here set and cultivated by the common Offices of Religion, may Live and Flourish, and grow up into that *Crown which fadeth not away* ! That you may have now your *Fruit unto Holiness*, and hereafter, to *Everlasting Life* ; and that, in both Respects, *the Husbandman* 2 Tim. i. 1. *who laboureth*, may also be Partaker of the ^{6.} *Fruits* !

Now to GOD *that giveth the Increase*, be ascribed, as is most due, all Praise and Dominion henceforth and for ever.

The Grace of our Lord Jesus Christ, and the Love of GOD, and the Fellowship of the Holy Ghost, be with us all evermore. Amen.

F I N I S.

